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Exploring the Universe

BY DR. FRANKLIN S. HARRIS, JR.

Desert Water

Biologists Robert M. Chew of the University of Southern California and Arthur E. Dammann have studied the water lost by evaporation from small vertebrates by means of an infrared gas analyzer. They found that the relative rate of loss in desert reptiles, rodents, and toads is about 1 to 10 to 40. They also found that the maximum rate of water loss is about 2.5 and 5 times the basal rate, respectively, in pocket mice and sand lizards.



"Mohole" Drilling

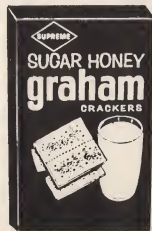
There is a change in the properties of the rocks of the earth at a depth of about 20 miles below the continents and about 3 miles below the oceans. Popularly called the "Moho" from the Croatian physicist at the University of Zagreb named Mohorovicic, it has been decided to try to drill a hole to this discontinuity, hence the name "Mohole" project. Much important information about the earth is expected from drilling such holes. The difficulty ahead has been compared to drilling a hole 100 feet deep with a hypodermic needle from the top of a tree on a windy day. The real Mohole is to be drilled about 6 miles deep from a ship floating more than 2 miles above the sea floor.

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DAVID O. MCKAY and RICHARD L. EVANS, Editors; DOYLE L. GREEN, Managing Editor; MARIA C. JOHNSON, Associate Managing Editor; ALBERT L. ZOBELL, Jr., Research Editor; PATRICIA MIDDLETON, CARTER E. GRANT, JUDITH STEPHAN, RAYMOND H. BLAKE, Editorial Associates; FLORENCE B. PINNOCK, Today's Family Editor; MARION D. HANES, The Era of Youth Editor; ELAINE CANNON, The Era of Youth Associate Editor; Art Direction: RALPH REYNOLDS STUDIO; JENNIS M. JACKSON, G. HOMER DURHAM, FRANKLIN S. HARRIS, JR., HUGH NIXLEY, SHERIE B. SNEYD, Contributing Editors; JOSEPH T. BENTLEY, General Manager; FLORENCE S. JACOBSEN, Associate General Manager; VERA F. SCOTT, Business Manager; A. GLEN SNARE, Acting Business Manager and Subscription Director; TRAVELER EVANS, Advertising Director.

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Era of Youth
Art

Dale Bryner
V. Douglas Snow
Dale Kilbourn

All other art, Ralph Reynolds Studio

THE COVER:

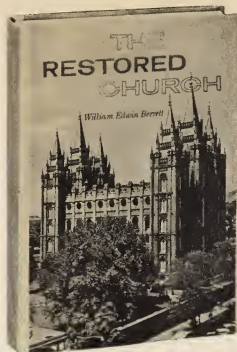
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William E. Berrett

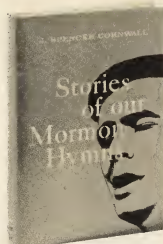


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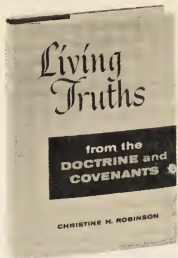
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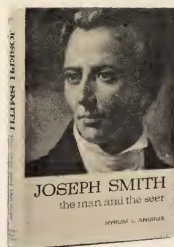
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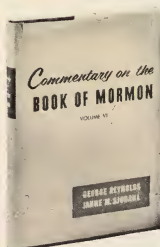
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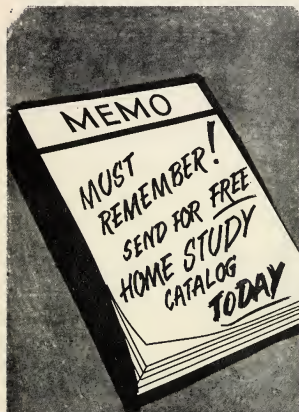
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THESE TIMES



Crossroads for the UN

BY DR. G. HOMER DURHAM

PRESIDENT, ARIZONA STATE UNIVERSITY, TEMPE

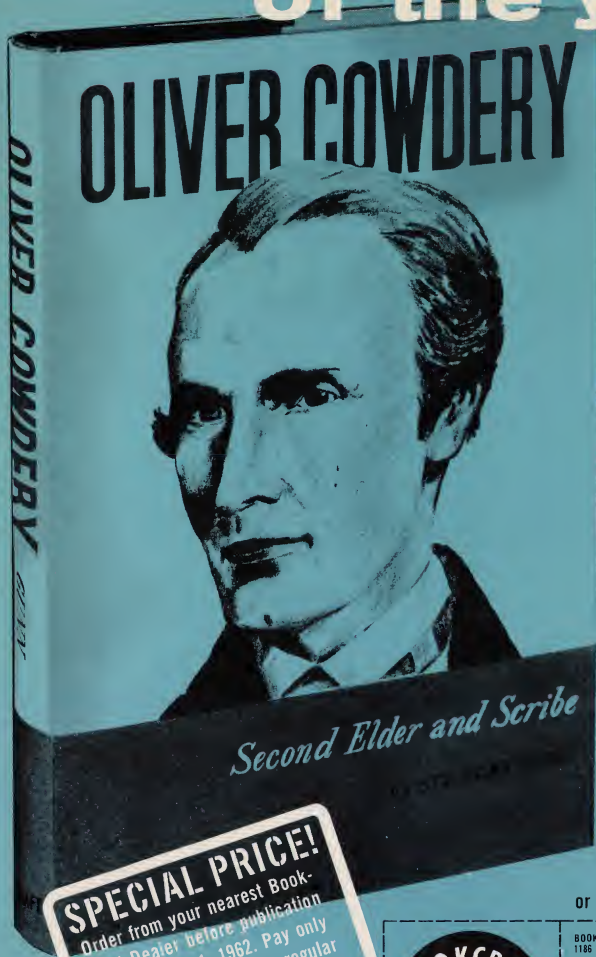
The UN appears to be at a significant crossroad. Some would go so far as to describe it as a "dead-end" situation. For twenty years the organization (including the military alliance of the same name) has functioned as a consequence of World War II, providing a central, economical means of international communication. It has been shaken by the issues of power-politics and the Soviet veto. Since 1945 it has provided a confusing forum for the western proponents of an international legal order based on moral principles and mankind's quest for the pacific settlement of disputes. Since 1957 it has increasingly become an instrument of the new Afro-Asian nations, whose independence is one of the late fruits of the war. Financial crisis now faces the organization due to failure of the USSR and other members to pay special assessments levied by the General Assembly for the Congo military operations.

Most nations in the world's history have maintained a consistent foreign policy of realistic self-interest or power-politics. Because of its peculiar nature as a constitutional federal republican system, based on varieties of localisms and free ex-

pression of opinions, the United States' foreign policies since the eighteenth century have been mingled with large doses of moral idealism: Cuba and the Philippines in the Spanish-American War; Wilson's idealism in World War I; the Naval Disarmament treaties of the 1920's; the 1931 Hoover-Stimson doctrine of refusing to recognize any territorial acquisition based on international robbery; Lend-Lease; the UNRRA; the United Nations itself; the Marshall Plan, and many others. True, measures of self-interest can be found in any of the foregoing. But shining through was the willingness of the American taxpayers, inspired by fundamental decency and concern for a better world, to support idealistic policies.

It is now apparent that the UN should no longer be viewed through idealistic, rose-colored glasses. At this juncture it cannot be said to embody the moral hopes Americans placed in it fifteen years ago. Other creations, NATO and the Common Market among them, have emerged, offering hope. The UN now has to be looked at in the cold, calculating terms of power-politics, its machinery purely as a diplomatic convenience. As most of the mem-

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bers now come from Asia or Africa, perhaps the time has come to consider whether the seat of the organization should be transferred to the Congo, Goa, Suez, or Laos—whence comes most of the trouble.

In November 1961, the Chairman of the US Senate Foreign Relations Committee, Mr. Fulbright of Arkansas, expressed the opinion that a new organization should be established. In December, the British Prime Minister, Mr. MacMillan, and the American Ambassador to the UN, Mr. Stevenson, expressed grave concern for the present organization. Following the invasion of Goa by India, Mr. Harlan Cleveland, a US Assistant Secretary of State, stated that the Kennedy administration would ask Congress to authorize purchases of the \$200,000,000 UN bond issue designed to help finance the financial crisis. Support from the American people through the Congress for such a proposal seems to be extremely doubtful. Rather, the views expressed seem to say, "If the members themselves don't want to pay, why should we?" Two hundred million might be a reasonable price, in the minds of some responsible US administrators, for the convenience of communicating directly with 104 governments in New York City. However the same convenience must be worth something to each of the other 104, and the American people seemed to be saying that their patience was at an end.

The basic UN budget for 1961, excluding military operations, totals \$69,347,800 in assessments to the 104 members. The United States' assessment is \$22,332,800, or 32.02 percent of the total. The minimum assessment for a member is \$22,478. This amount is the levy on twenty-nine members, including many of the new African republics, Albania, Bolivia, Cambodia, Cyprus, Haiti, Honduras, Iceland, Jordan, Laos, Nepal, Nicaragua, Panama, Paraguay, and Yemen. The USSR is assessed \$9,356,300, or 14.97 percent, the second highest. The United Kingdom is third with 7.58 percent, or \$7,710,000. Canada pays a healthy 3.12 percent, \$2,136,400, in sixth place after France (4th) and China (5th).

Professor John G. Stoessinger of Hunter College, whose recent study, *Financing the United Nations* (New

York: November 1961), is the source for the foregoing figures, writes:

"There has never been a shortage of Cassandras predicting that the United Nations would end with a bang. There now exists a real possibility that it may end in a whimper."

The UN began with a bang—the bang at Pearl Harbor, December 7, 1941. Mr. Churchill, then Prime Minister, immediately came to Washington and spent Christmas 1941 with President Franklin D. Roosevelt. On New Year's Day, January 1, 1942, the "United Nations" was born as a military alliance, announced from the White House by Mr. Roosevelt, Mr. Churchill, and representatives of the other powers at war with the Axis. The UN as a military alliance was formally transmuted into a general international organization between 1942 and 1945, when its charter was officially approved at the San Francisco conference of April 25–June 26, 1945. The charter was signed by fifty nations of the successful military alliance June 26, 1945. The charter came into effect October 24, 1945, following ratification by the "big five" (China, France, UK, USSR, and USA) and the deposit of signatories by the other powers with the United States' government. Secretary of State James F. Byrnes declared the charter in force on that day, October 24, 1945. The General Assembly held its first session in London, January 10, 1946, transferring to New York for the second part of this first session, October 23, 1946. The first New York meetings were held in temporary quarters at Lake Success, moving to the permanent headquarters constructed on the East River on land donated by John D. Rockefeller, Jr., in 1952. The United States made \$65,000,000 available, interest-free, to construct buildings, repayable in annual instalments to 1982. The Ford Foundation contributed \$6,200,000 in 1959 for a library building. The city of New York also contributed approximately \$26,500,000 for land, reconstructing streets, tunnels, and water frontage to the present headquarters.

It should be evident that the taxpayers of the United States and of New York City have more than proprietary and contributory interests
(Continued on page 202)

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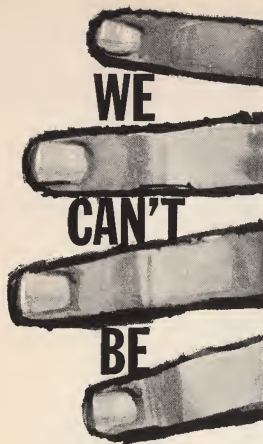


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Letters and Reports



FAMILY REUNITED

When sickness struck a Price, Utah, mother giving birth to a seventh child, the father felt it best to give the baby girl to relatives who could give it the needed attention. In time they too fell ill and placed the child in the state adoption home.

Meanwhile the mother died after giving birth to another child; a few years later, the father passed away leaving the family alone.

Through the years the children attempted to find their lost sister but met with little success.

On a recent visit to Price, Sue Rae LeRoy Walch, Midway, Utah, (extreme right picture) talked to a man who knew her brother—he was Ivan King of Salt Lake City. An immediate follow-up began. Now, after twenty-two years, the family is reunited.

FIRST IN ELEVEN YEARS

Yuba City Ward, Gridley (California) Stake recently awarded its first Golden Cleaner certificate and pin in eleven years to Catherine Hunter. Mrs. Hunter has also earned seven individual awards and the Honor Bee, Mia Joy, and Silver Cleaner awards. The mother of two small children, she actively supports her husband in his position as ward YMMIA superintendent.



NORTH TEXAS YOUTH CONFERENCE

Over 150 people participated in the second annual Youth Conference of the North Texas District of the Texas Mission. The two-day conference, held under the supervision of the district missionaries, received wide newspaper and television publicity. Many baptisms were expected from the twenty-five nonmembers in attendance.



NEW BRANCH IN FAR EAST

Pictured are members of the new Zama Branch of the Central Honsbu District in the Northern Far East Mission (Japan).

All branches in the US military service are represented in the branch membership except the Coast Guard.



SCOUTING IN HAWAII

BSA Troop 100 of the Waikiki Ward, Honolulu (Hawaii) Stake, has distinguished itself in recent scouting achievements. The twenty-five year troop was inactive two years ago. Since that time it has: (1) presented seven Eagle awards, all at the same time, the first in the troop's history; (2) received the honor scoutmaster award from the YMMIA general board both years; (3) claims the youngest Eagle Scout in the United States, age 12; and (4) registered twenty-six members, representing 100 percent of the youth of the ward.

Pictured are Eagle Scouts, front row, (l-r): James L. Crockett, Jr., asst. scoutmaster; Michael F. Holland, troop scribe, and Wesley Y. Watanabe. Second row: Floyd K. Hew-Sang, R. Brent Monson, Charles L. Isaacs, Jr., senior patrol leader, and Merrill A. K. Cardejon, Jr., asst. scoutmaster. Back row: Ric Anderson, scoutmaster, and Bishop J. Floyd Scott.

YOUTH OUTING IN SOUTH GERMAN MISSION

The dream of living in a castle came true for 130 young members and friends of the Church in the South German Mission when the MIA staged a 10-day youth outing at the Freusburg castle near Bonn, Germany. Highlight of the outing was a "Pioneer Day" in which costumed participants pulled covered wagons across the hills, prepared pioneer meals over campfires, square danced, presented skits adapted from actual pioneer experiences, and sang pioneer songs around the campfire.

During the outing four German youths were baptized into the Church.

A NEW MEMBER WRITES

Bremerhaven, Germany

Dear Editor,

... I wish to express my sincere thanks for a truly inspiring magazine. I have only been a member since June 1960, and I have certainly learned a lot by reading *The Improvement Era*. . . . I cannot imagine anyone going astray who retains this influence conveyed by each article in the *Era*.

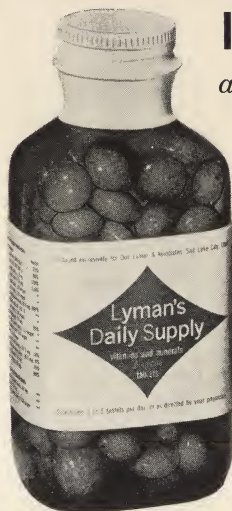
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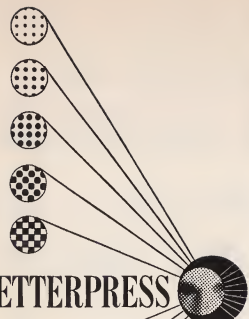
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The Church Moves On

December 1961

31 "Let Freedom Ring," featuring the Salt Lake Tabernacle Choir, was seen throughout the land as a highlight television presentation on the Columbia Broadcasting System.

The final of the three-part series detailing activities of the Church around the world was presented on the "Faith in Action" radio program of the National Broadcasting Company. Today's program featured the Church in England.

January 1962

7 Elder Evorn O. Youngberg sustained as president of Weiser (Idaho) Stake, succeeding President Owen S. Jacobs who has recently been called to preside over the new Bavarian Mission. President Youngberg served as second counselor to President Jacobs in the stake. President Youngberg's counselors are Elders Ersal L. Pope and Jay B. Bennion. Elder Rex Ford Smith who served as first counselor to President Jacobs was released.

9 The First Presidency announced plans for the creation of a new Southwest British Mission to be formed from parts of the British Mission, and the calling of President A. Ray Curtis of Holladay (Salt Lake County) Stake to head that new mission, with headquarters at Bristol, England. President Curtis as a young man filled a mission in the British Mission. He is a former bishop of the Holladay Eighth Ward, and has served as a member of the high council and also as a counselor in the presidency of Holladay Stake. He was sustained as the stake president in 1960. Mrs. Curtis and a daughter Josephine (Jody) will be with him on this new assignment as will be their son Thomas R. as soon as he completes his six months' tour of duty with the army. The couple also have three married daughters.

13 It was announced that President Joseph Fielding Smith of the Council of the Twelve and Church Historian had ruled that all quarterly historical reports coming to the Church Historian's Office shall be written in the language of the country in which such reports originate. The Historian's Office will arrange for translation of these reports as needed.

16 The First Presidency announced the creation of the Irish Mission by a division of the Scottish-Irish Mission and the call of Elder Stephen R. Covey, bishop of the BYU Twelfth Ward as president of the new unit. President Covey filled a mission in the British Isles beginning in September 1953 where he served as president of the Irish District. With him to his new field of labor will go his wife and their two small daughters. President Bernard P. Brockbank will continue to head what is now the Scottish Mission with headquarters at Glasgow. The headquarters of the Irish Mission will be at Belfast. Missionary labors in Ireland date back to 1840. There are now sixty-six mission fields in the Church.

(Continued on page 202)

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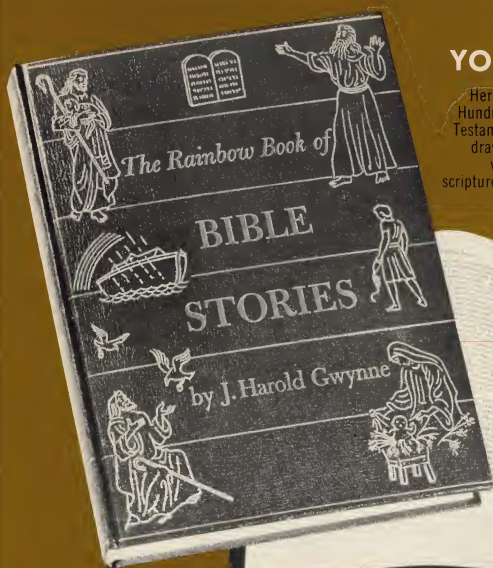
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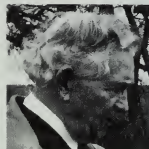
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THE FIRST GREAT VISION

THE EDITOR'S PAGE BY PRESIDENT DAVID O. MCKAY



"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." (James 1:5-6.)

Joseph Smith read that promise at a time when the small community in which he lived was greatly agitated by religious revivals wherein each of the prevailing sects of Christianity in the neighborhood was heralding its reasons for claiming to be the true church, and and vociferously condemning the beliefs of others.

The young man was conscientiously seeking to know which of the churches was right. Manifestly, inasmuch as they disagreed on points of scripture, some were undoubtedly preaching doctrines not in harmony with Holy Writ.

He retired to a secluded grove and prayed for an answer to his problem. His prayer was answered by the visitation of the Father and the Son.

Two important elements in this first vision were these: first, that God is a personal Being, who communicated his will to man; and second, that no creed in Christendom had the true plan of salvation.

The result of this declaration was his immediate ostracism from the religious world. In a very short time he

found himself standing alone.

Alone—and unacquainted with the learning and philosophy of his day!

Alone—and unschooled in the arts and sciences!

Alone—with no philosopher to instruct him, no minister to guide him! In simplicity and kindness he had hastened to them with his glorious message; in scorn and derision they had turned from him, saying it was all of the devil; that there were no such things as visions or revelations in these days; that all such things had ceased with the apostles; and that there would never be any more of them.

Thus he was left alone to embark upon the ocean of religious thought, having rejected every known vessel with which to sail and never having built one or even having seen one built himself. Surely if an impostor, the bark he could build would be indeed a crude one.

On the other hand, if that which he built possesses an excellence and superiority over that which the learned professors and philosophers had given to the world during the preceding hundreds of years, men will be forced, at least, to say in surprise, "Whence hath this man his wisdom?"

It would appear, then, that though he seemed alone, he was alone only as was Moses on Sinai; as was Jesus on the Mount of Olives. As with the Master,



so with the Prophet, his instructions came not through man-made channels but direct from God, the source of all intelligence.

The result of this divine guidance was an assurance of the righteousness of what he taught and a fearlessness of proclaiming it. When Joseph Smith taught a doctrine, he taught it authoritatively. His was not the question whether it agreed with man's thoughts or not. What was given to him, he gave to the world irrespective of the agreement or disagreement of its harmony or its discord with the belief of the churches or the prevailing standards of mankind; and today, as we look through the vista of over thirteen decades, we have a good opportunity of judging the virtue of his teachings, and of concluding as to the source of his instruction.

When Joseph Smith received his first revelation, in the spring of 1820, he was a mere youth. He was unschooled, untrained. Ten years later the Church of Jesus Christ of Latter-day Saints was organized. Joseph was not yet thirty-nine years of age when he was martyred.

The harmony of his teachings with those taught by the Savior and his apostles; the reasonableness of his assertion that men must be called of God to officiate in things pertaining to God; the complete organization of the Church; its government, laws, and wonderful

adaptation to the needs and to the advancement of the human family—these and many other phases of this great latter-day work, when even only partly understood, led thinking persons to ponder upon the source of the Prophet's wisdom.

Other men with noble aspirations, with power and popularity, failed in attempting to establish their ideals. Joseph Smith was favored intellectually by inspiration. Brother Joseph knew he was chosen of Almighty God to establish in this dispensation the Church of Jesus Christ which he, as Paul, declared to be the power of God unto salvation (see Romans 1:16)—social salvation, moral salvation, spiritual salvation.

"... he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Hebrews 11:6.)

In this scripture lies the secret of Joseph Smith's emergence from obscurity to world-wide renown. His belief in God was absolute, his faith in divine guidance unwavering.

You members of the Church bear the responsibility first of comprehending the significance and magnitude of this, the Lord's work; and secondly, especially you, the youth of Israel, bear the responsibility of carrying that message to a world in which there are millions of honest hearts, yearning for better conditions than those under which they live.

QUESTION: *"In the fifteenth chapter of Mosiah we read that those who lived before the coming of our Savior, who never heard of him and never had salvation declared to them had part in the first resurrection at the time*

ANSWER: This question is in reference to the teachings of Abinadi as follows:

"And there cometh a resurrection, even a first resurrection; yea, even a resurrection of those that have been, and who are, and who shall be, even until the resurrection of Christ—for so shall he be called.

"And now, the resurrection of all the prophets, and all those that have believed in their words, or all those that have kept the commandments of God, shall come forth in the first resurrection; therefore, they are the first resurrection.

"They are raised to dwell with God who has redeemed them; thus they have eternal life through Christ, who has broken the bands of death.

"And these are those who have part in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the restoration of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord." (Mosiah 15:21-24.)

The millions of souls who have lived on the earth at a time and place when the gospel was not here, due to the transgressions of their fathers, cannot be judged by the standards which the pure gospel proclaims. Many of the people living in the pagan world were intelligent, industrious, honest in their dealings with their fellows, but were unfortunate to be descendants of those who in earlier ages rejected the gospel which had been declared to them, and therefore their descendants were raised in idolatry. The Lord declared through his prophets that the children are not answerable for the sins of their parents.

"The fathers shall not be put to death for the children, neither shall the children be put to death for their fathers: every man shall be put to death for his own sin." (Deut. 24:16.)

YOUR QUES- TION

ANSWERED BY
**JOSEPH
FIELDING
SMITH**
PRESIDENT OF
THE COUNCIL
OF THE TWELVE

the Savior arose, and have eternal life. Will you please enlighten us in regard to this as we wonder how and why this could be, without them having heard the message of the gospel when living in this world?"

After the scattering of the people to all parts of the earth, they fell away from the teachings of Noah. Generation after generation came and passed in idolatry. Yet many of these children were otherwise intelligent. They had accepted the worship of images and false gods because of the traditions of their fathers. Among these peoples were many of the Egyptians, the Greeks, the Romans, the Persians, and peoples who had spread out all over the face of the earth. These people were not responsible for their condition. They had followed the teachings of their fathers and lived and died in their ignorance of di-

vine truth taught to Adam, to Noah, and to Abraham. We are taught that we will be punished for our own sins, but what of these millions who sinned ignorantly, not having any knowledge of the mission of the Son of God? According to the divine plan the truth of the gospel must eventually be declared to them, for it is written that "... the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated." (D&C 1:2.) So we discover that the Lord, in his great mercy, will remember the heathen as well as Israel, and that justice will be meted out to every soul. We have the assurance that every soul who was ignorant of the truth when living shall have the gospel taught to him, although it may be delayed to the days when he is in the spirit world.

We are taught that people cannot be punished for what they did not know. Therefore Abinadi said of those who died in their ignorance:

"And these are those who have part in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having salvation declared unto them. (Continued on page 214)

■ On March 6th, 1962 the Pioneer Memorial Theater will be dedicated on the University of Utah campus. The building is a testament of the courage and vision of a modern pioneer, President David O. McKay. The impetus for its building was his belief in the theater as a necessary part of man's life as ascribed to by Brigham Young who said, "Upon the stage of a theater can be represented in character, evil and its consequences, good and its happy results and rewards; the weakness and the follies of man, the magnanimity of virtue and the greatness of truth. The stage can be made to aid the pulpit in impressing upon the minds of the community an enlightened sense of a virtuous life, also a proper horror of the enormity of sin and a just dread of its consequences. . . ." (*Discourses*, p. 243.)

My first encounter with David O. McKay occurred shortly after I returned to Salt Lake from Minneapolis after an absence of nearly fifteen years. The Salt Lake Theatre and Social Hall had been torn down, and there was a definite public apathy toward theater even though the Mormons had founded the first little theater in America. Having an avowed purpose of rebuilding the old Salt Lake Theatre, I approached many people for support, and finally in desperation turned to the First Presidency of the Church. Dr. A. Ray Olpin, president of the University of Utah, proposed a plan to them for building a theater on the university campus. I recall that at the close of the meeting President McKay, then the Second Counselor in the First Presidency, put his arm around my shoulder and said, "Truly, this must be done, for the students must never lose sight of the fact that they have a great theatrical heritage and their pioneer forebears were a cultural people."

When Brother McKay became the President of the Church, he sent for me and asked what I was doing about the new theater. He seemed pleased with the plans I showed him and began to work out ways and means for its building. I wonder if either of us knew the tremendous work that would be required.

Mr. Leland Flint, who was to structure the financing of the building, made it a full-fledged project. The President, as was his way, gave us his full confidence to work out the details, and we agreed to consult

him only in extreme emergencies, for we knew the great burdens and responsibilities he carried.

The obstacles that loomed to oppose the project were many. Some seemed insurmountable, but the President met each hurdle with the dramatic awareness of a consummate artist with the understanding and adroitness of a great humanitarian, always buoying our flagging spirits with quotes from Shakespeare. These were unforgettable experiences often too precious to relate except in general terms. I remember a Christmas Eve in the Senate Chamber of the State Capitol which followed hard on an unfortunate press disclosure of plans not completely formulated nor ready for publication which alienated many and crystallized active opposition. The President appeared there before civic and legislative leaders as he said to confess his sins, sins of omitting such leaders from the early planning of a great project. His sincerity and honesty quickly dispelled all hostility and produced assurance of support and endorsement. Even so, a legislative bill for the theater when introduced into the House failed to pass. I remember the

twinkle in his eyes as I related this disaster and the tightened lines around his lips as he said, "We'll just have to fight a little harder to make them understand." His enjoyment and earnestness in defense of his belief in the need of a theater finally won legislative approval.

My most profound experience was in the hospital. My collapse and emergent surgeries brought the President to my bedside. His eyes flashed, and his voice was firm and determined as he reassured me, "You shall live to complete your work." After long weeks renewed life surged through my veins, and I knew the dream of a theater would be a reality.

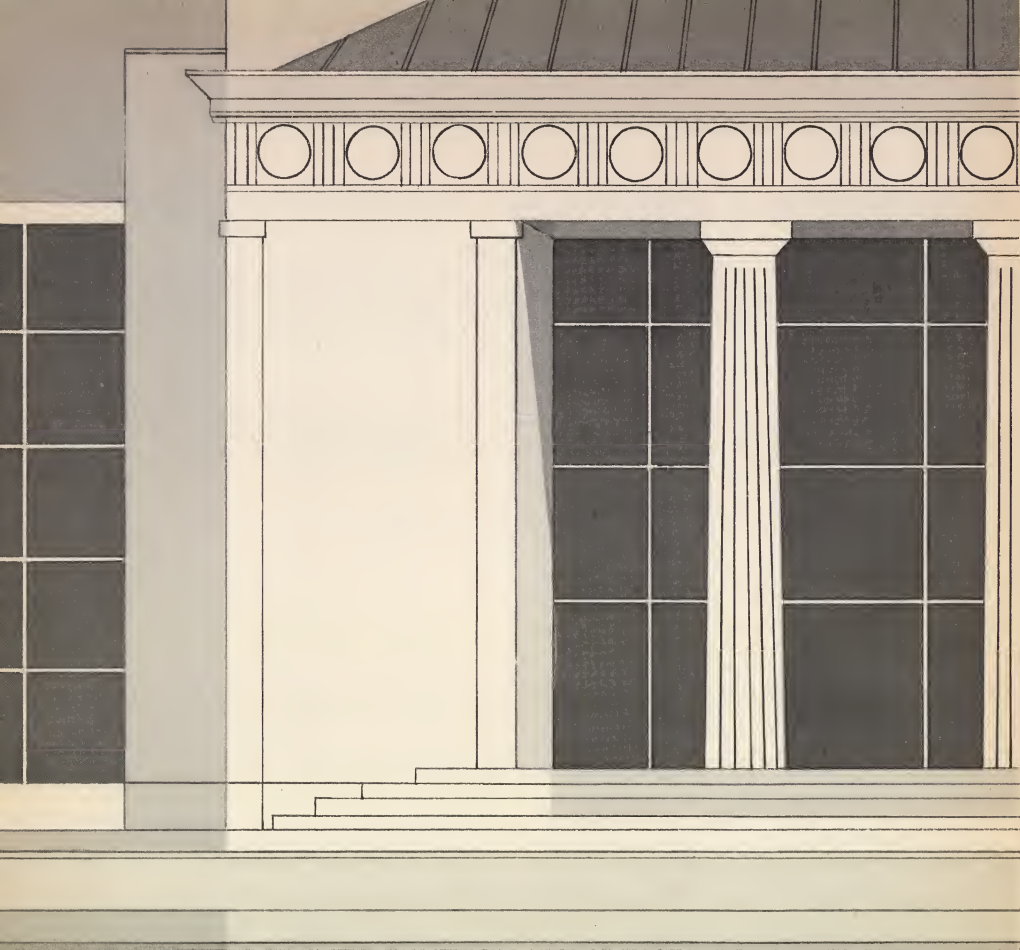
As the structure of the Pioneer Memorial Theater takes form, as paint glistens on its walls and the scent of walnut and oak fill its corridors, I contemplate its future and hope that it will in every way be worthy of the consideration that the President has given it, and that it will somehow fulfil his visions for it. As I pray that it will bear the honest simplicity of his spirit, I recall the lines from *Hamlet* that President McKay so often quotes to me: "But look, the morn, in russet mantle clad, Walks o'er the dew of yon high eastern hill" — and I am reassured.

A MODERN PIONEER

BY C. LOWELL LEES

PROFESSOR AND
CHAIRMAN OF THE
THEATER AND BALLET,
UNIVERSITY OF UTAH





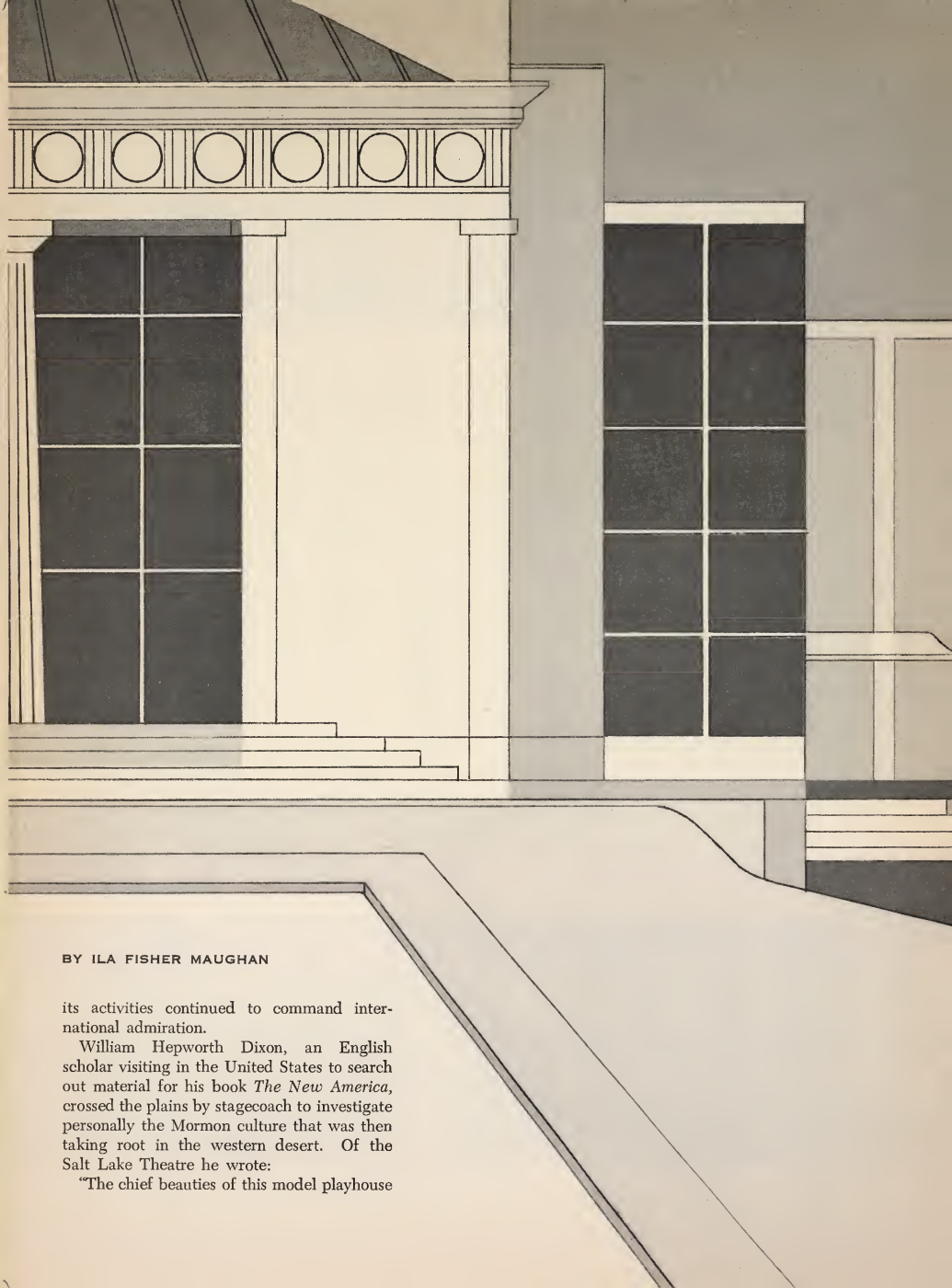
WHY THE PIONEER MEMORIAL THEATRE

Since it is fitting that men should render praise where praise is deserved—honor where honor is due, the ultra-new Pioneer Memorial Theater on the campus of the University of Utah will be dedicated on March 6, 1962 to mark the centennial of the internationally famous old Salt Lake Theatre.

Less than fifteen years from the day the vanguard group of Mormon pioneers entered the valley of the Great Salt Lake, an elegant theater was prayerfully dedicated to the Giver of all good blessings. It was

not the largest theater in the world, but it was the most classically designed and substantially built, and the most completely equipped for production of drama and for comfort and convenience of actors and audiences.

This commandingly beautiful Grecian Doric structure stood isolated in the Rocky Mountain wilderness a thousand miles from civilization, but almost immediately it attracted world-wide attention, and for more than sixty-five years the Salt Lake Theatre and



BY ILA FISHER MAUGHAN

its activities continued to command international admiration.

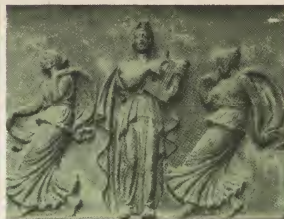
William Hepworth Dixon, an English scholar visiting in the United States to search out material for his book *The New America*, crossed the plains by stagecoach to investigate personally the Mormon culture that was then taking root in the western desert. Of the Salt Lake Theatre he wrote:

"The chief beauties of this model playhouse

Before the play begins: Return of the Victorious Fleet, front drop curtain of the old Salt Lake Theatre.



Long be my heart with memories filled
The scent of roses will hang 'round
still. Theatre plaque.



Pioneer actor Joseph Simmons as Alonzo in Pizarro.



Old-time actors Henry E. Bowring and Philip Margetts in Two Poets.



lie behind the scenes in the ample space, the perfect light, the scrupulous cleanliness of every part. I am pretty well acquainted with Green Rooms and side wings in Europe but I have never seen, not in Italian nor Austrian theatres, so many delicate arrangements for privacy and comfort. . . . Everybody's pleasure is considered . . . and neither within the doors nor without them do you find the riot of our Drury Lane and Lyceum; no loose women, no pickpockets, no ragged boys and girls, no drunken and blaspheming men."

The Salt Lake Theatre was constructed for the express purpose of improving the public mind and exalting the literary tastes of the community. Dramas were presented that the people might have joy which in the philosophy of Mormonism is synonymous with progression mentally, morally, physically, and spiritually.

In the extended dedicatory prayer, which of itself was uncommon to theaters, Daniel H. Wells asked, "May order, virtue, cleanliness, sobriety, and every excellence obtain and hold fast herein." Then Brigham Young set about to make sure the people did

their part to expedite that prayer. He asked that the Lord Almighty would bless and preserve those who would perform on its stage that they might be "just as virtuous, truthful and humble before God and each other as though they were on a mission to preach the gospel." Indeed, he considered members of the Deseret Dramatic Association to be so called.

He cautioned the people that "if anything is discovered contrary to the strictest virtue and decorum, the offenders must leave this building." And they did. More than once those considered to be "boisterously ignorant" were escorted out by ushers. Conduct in theaters of the world at the middle of the nineteenth century was not exemplary, and actresses were generally looked at askance, but from its beginning the Salt Lake Theatre was distinctly different. It was as it was meant to be a fresh and driving impulse towards civilization in the western wilderness.

Since theater and Mormonism have been intimately associated from the days when the Prophet Joseph Smith established the production of dramas in the city of Nauvoo, which was the first genuine "Little Theater" movement in America, it is particularly



Emily, Fanny, and Marinda Young playing in *The Marble Heart*.



Twila Western was enjoyed as Parthenia in *The Barbarian* at the Salt Lake Theatre.



Prominent Salt Lake Theatre players, 1862-69. Annie Adams, mother of world-famous Maud Adams, is second from left, first row.



Plaque now at the site of the Salt Lake Theatre in downtown Salt Lake City.

The tiered interior of the grand old Playhouse of the West—the great Salt Lake Theatre.



Care of presentation always produced realistic drama.



Photo Credits: Utah State Historical Society

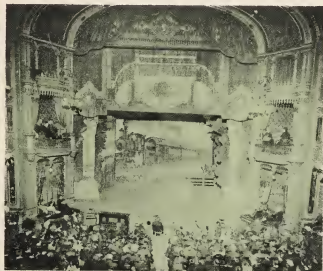
proper that Salt Lake City should be the home of the best theater in the world. The Pioneer Memorial Theater aims to become just that.

More than fifteen years of dreams and vision and dedicated effort led by Dr. C. Lowell Lees are now climaxed by construction of this new theater on the campus of the University of Utah. To the casual observer the building is deceptive of its real proportions which are immense, there being as much floor space below ground as above, six floors in all plus two attic rooms to house the center for lighting effects and a heating plant imbedded beneath the basement.

In keeping with our modern automotive age a circular driveway at the south will permit patrons to leave their cars and enter the building all under cover, and special service will park all automobiles and deliver them back to their owners on call.

Approaching from the west, the front entrance graced by two Grecian Doric columns is suggestive of the old Salt Lake Theatre, but the long gradual

(Continued on page 190)



All types of drama were popular with audiences at the old theatre. Here is a scene from *Under the Gas Light*.



CHURCH LEADERS^{AND}

COMMUN

The author of this article, R. Wayne Pace, is associate professor and chairman of the Department of Speech and Drama at Parsons College, Fairfield, Iowa. It is hoped that the suggestions made here by one well trained in the field of communications will prove interesting and beneficial to our readers.

The term *communication* encompasses a vast and varied area of human experience. The importance of communication in any human undertaking hardly needs demonstration. It is quite obvious that members of society must utilize some form of communication to persist in even a modicum of existence. Couple this with the fact that communication is probably the most important vehicle for influencing whatever good or evil may arise in our time and we begin to realize the crucial importance of communication in the lives of members of the Church, as well as in the lives of members of society in general. Even today the local, national, and international scenes hum with people who are directly or indirectly concerned with the facilitation and improvement of communication, for both insidious and virtuous purposes.

The very heart of sound administration and leadership is effective communication. The best measure of the effectiveness of any organization, many analysts say, is the effectiveness of communication within the organization. What is true of business organization is likewise true of Church organizations, as they are analogous structures in that they both demand good communication to co-ordinate effectively the activities of members in order to attain their goals. The implications here are twofold:

1. Leaders who are aware of their communication responsibilities can establish a climate for effective communication.

2. Each leader can make a conscious effort to develop the skills and to acquire the abilities to communicate effectively.

Keeping these implications in mind, let's turn for

UNICATION

a few moments to some basic considerations about the role of communication in an organization. We sometimes think of "communication" merely in terms of personal media employed in communicating, e.g., vocal expression, bodily actions, language usage, and others; or we may have considered it in terms of different forms of communication, e.g., speech-making, discussion, debate, or oral reading. However, as we look at communication in an organization, we should be aware that at least two elements are missing when we become preoccupied with communication as suggested above: (1) We overlook the fact that communication involves *both sending and receiving messages*, not just sending; hence, the necessity of improving listening and observing habits, as well as other skills, is often ignored; (2) we fail to realize that in an organization each individual is potentially a channel through which messages flow, not just a receiver or a sender, but at the same time a receiver *and* a sender; for example, a series of typical communication events in which individuals act as receivers and senders takes place when a stake leader gives a message to a group of his ward leaders. The ward leaders carry the message into their wards and send it on to individual ward members who in turn carry it into their homes. A single message may be sent, received, carried, sent, and received by several people in the "channels" of communication on the way to its destination. When we analyze communication in an organization, we are properly concerned with the processes by which messages (or meaning) get from position to position and from person to person in the organization structure.

Now, let us consider some of the prerequisites that are (Continued on page 178)

II I

SARGENT

WE'RE SIX IN APRIL



BY KATHRYN E. FRANKS

If I were six in April I would be scuffing down the country lane with the soft dust sifting between my bare toes. I would be hurrying down the dusty path to our west field where I'd trail in the freshly turned sod behind my father's plow.

But I am not six—I am seven times six, and I am riding with my three sons down the same lane in our new sky-blue station wagon.

This is the big moment for me of a cross-country journey, and I have asked permission to drive my sons down the lane as I remember it on such an April day.

I am pointing out to the boys with great sentiment the old home place: the white farmhouse with the green lawn and large trees surrounding it, the orchard to the side, the grove of tall maples to the back where the gate opens to the lane that leads down to the west fields.

My sons are watching the swift climbing of a jet overhead and do not hear what I am saying. . . .

There is a tractor in the far west field where I remember my father with the two white horses plowing the straight, narrow furrows. Stretching beyond, the green and brown fields are patchworked with fence-stitching across the rolling hills. The landscape has not changed.

The day is April fresh, with a few white clouds roving lazily over the wide, blue sky. The narrow creek winds along the lower hollow of the plowed field where it slips under the fence and cuts through the corner of the adjoining meadow. Three white-faced cattle mosey from under the shady cottonwoods down the slope to the bank of the creek. Cautiously, they wade deep into the cool, running water.

I want my sons to feel spring's good earth under their feet. I push them from the car to walk a short distance with me down the lane, but they barge ahead racing one another for the nearest tree.

I am hoping they will climb upon the pasture gate and bend over and pluck a long-stemmed clover and chew quietly on the stem. Thus they would get a worthwhile view of the countryside.

Their eyes are accustomed to tall buildings and back yards, and they seem not to see beyond their reach. They are leaning against the fence arguing over the style of the tractor; its speed, the type of engine. . . .

The warm breeze stirs my memory, and I know by closing my eyes how many steps from the dip in the lane here to the flowering hawthorne down by the last pasture gate. The meadow larks call each other from various fence posts along the way, and the mixed fragrance of honeysuckle and clover flutters softly on the edge of the breeze.

My boys move closer now, and I remind them how I waded in the stream by the edge of the field on hot summer days. I finally suggest they roll up their pants legs and wade awhile. Again, they are used to city sidewalks and swimming pools, and they look at me in such an odd way I turn my back on the west field and start back up the lane.

We are a generation apart. I can walk up the lane with them this April day, but I cannot take them back with me, and I so badly want them to see the newness, feel the softness, and smell the fragrance of April.

I do not know the small boy coming down the lane from the house. It has been so many years since I left the farm, so many new owners. As he comes closer with his clear whistling and quick, straight step, I feel I want to stop him, want to speak.

I watch him, as my sons grow impatient, turn from the lane into the plowed field. At this moment, it is as if I know him better than my own three boys . . . for he looks to be about six.

Six in April!

"A CUP OF TEA"

BY HARRISON T. PRICE





A true story of the Church in postwar Japan

When the great war ended on August 15, 1945, there was no celebration in the Japanese village of Narumi. There was only hunger and sadness. Some people heard the emperor's radio talk to the people of Japan, but few of the farmers understood his stilted words, "We must bear the unbearable." No one in the little village knew just what to do, so they continued with their work in the shops and fields as their families had for centuries past.

Tatsui Sato and his wife Chiyo were grateful for the news that there would be no more air raids on the nearby factories and railroads. It seemed strange that suddenly there was peace and the big silver B-29's might never fly over their little houses again. But now that the fire bombs were gone hunger was still with them. The government rice ration to each family had been further cut to two child portions for each person a day. For a long time they had lived on frogs, roots, and some small sweet potatoes. Sato San and his wife gave most of their food to their little son Yasuo and daughter Atsuko who lay quietly in their *futon* quilt beds on the straw mat floors.

On the second day of August that year two more great changes came to the Sato family. The military leaders of Japan formally surrendered on a United States battleship in Tokyo Bay, and their pretty daughter Atsuko quietly died of malnutrition and dysentery. A few pennies worth of medicine might have saved her, Sato San remarked later, but there was none.

When the first trucks full of American soldiers rumbled through the narrow streets of Narumi many of the villagers waited fearfully behind locked doors. Through the shutters they saw the tired young faces of the Americans who had somehow defeated their great military forces. For centuries Japanese emperors, warriors, merchants, and pilgrims had passed through this village with their colorful banners and bells. Since ancient times Narumi had been a famous stopping place on the (Continued on page 184)

"Thank you, but we do not drink tea or use other stimulants."



WRITING A FAMILY HISTORY

(THE SPIRIT OF ELIJAH IN ACTION)

BY CLEO GRIGG JOHNSON

The task of writing a family history and genealogy is a long, painstaking, but oftentimes an enlightening undertaking.

My book, *Five Generations of Mormonism*, which was published in May 1956, is now in the libraries of Harvard, Duke, and Brigham Young universities, and many other libraries, as well as in genealogical families and historical society collections, Church and state.

As a youngster I was forever asking Mother questions about her dead parents and grandparents, and since she was a granddaughter of Parley P. Pratt, an apostle and gifted writer, she was forever saving letters and bits of family history in case she might want to write a book about her ancestors.

I loved to stay with my Grigg grandparents and hear their stories about their Civil War experiences and early life in the South. They always ended their reminiscing by telling me of their finding the true gospel, and by bearing their testimonies.

Being left a widow after fifteen years of happy marriage, I began doing genealogical research on my husband's ancestors which took me into the early records of the Dutch of New York and New Jersey as well as into the records of Virginia and Kentucky.

In 1948 I helped organize the Grigg Family Association

which was my father's family, and I was chosen family researcher. I spent some time each year at the LDS Genealogical Library and soon had many notebooks bulging with material on the Quakers and Dutch of Pennsylvania, Virginia, and North Carolina, and I also filled many family group sheets for temple ordinance work.

Then I hit upon the idea of recording some of the material I had collected, putting it into story form and making it available to other members of my family. I also wanted to include present-day facts about the different branches of our people, and since my great-grandfather, Dr. Anderson Irvin Grigg, was the first of the Grigg clan to seek out the restored gospel, I was impressed that I should make him the central figure of my proposed book.

After reading Parley P. Pratt's booklet, *The Voice of Warning*, Dr. Grigg named his youngest child Parley, little dreaming that this child would grow to manhood and father two sons who would marry granddaughters of his beloved apostle, Parley P. Pratt. Through these marriages many of Dr. Grigg's descendants carry forth the Pratt blood.

I obtained a list of Dr. Grigg's sons and daughters, complete with birth, marriage, and death dates, getting them from the old family Bible of my grand-

November 1905

(2) 5. Ammon Anderson Grigg, (3)-1 Cleo, Mary Pratt Gardner Grigg (Maida).



father, who was the above-named Parley Mormon Grigg and the youngest child on the list.

There were eleven children listed. Two boys had died young. The oldest daughter had never married. The oldest son had no offspring. My problem was to obtain the descendants of the other seven children.

My father Ammon Anderson Grigg and family left Wayne County, Utah, in 1902 and moved to LaGrande, Oregon; therefore, most of Parley Mormon Grigg's descendants were in Oregon and Idaho and fairly accessible to me. But for the past fifty years no one had heard much about the other six branches of Dr. Grigg's family.

The next time I went to Salt Lake City, I chose some Grigg, Taylor, Callahan, and Tanner names from the telephone directory and a few from the Provo directory. To these I wrote brief letters, stating who I was and my plan to produce a family book.

I was overjoyed with the response. The first letter I received was from a relative in Provo who was intensely interested in genealogy and family history. He had written one hundred and nineteen pages on his own early life in Wayne County, Utah, which he later let me use, and he gave me the address of his uncle who lived at St. George, reputedly the oldest living descendant of Dr. Grigg.

I wrote this Uncle Henry a letter, asking for all the information he could give me. He immediately dictated important historical material to a nephew and sent to me this graphic and detailed account of all that he could remember about the Grigg family and their conversion to the Church, their persecutions, and their migration from the South, which were events his grandmother Grigg had related to him

when he was a boy.

Meanwhile I also received answers to letters from many other members of our family who seemed thrilled at hearing from a relative they did not know existed. I continued to receive family histories and records and many old pictures, one of which was of my grandfather Parley Grigg's family group, taken when my father was only ten years old.

I finally reached family members from Portland, Oregon to Salt Lake City, Utah. All were very helpful in sending me addresses, pictures, and genealogies.

But I still had to find the descendants of three more of Dr. Grigg's and Casandria Pell Grigg's daughters. Accordingly, I wrote a letter to the postmaster in Pinnacle, North Carolina, asking him for addresses of some of the Venable family that he might know. He wrote right back, sending the names and addresses of two daughters of his old friend, Martin Venable, who proved to be granddaughters of Nancy Jane Grigg. One of them, Miss Rae Venable, a registered nurse, sent me the family group of her grandmother and the names of her own brothers and sisters. She did this by tearing out the family pages from her grandmother's old Bible and sending them to me. I was really touched because the Venable family had been opposed to Mormonism in the early days of the Church. From these leads I soon had family histories and records coming in from various sources.

My remaining problem was to locate the descendants of Dr. Grigg's second daughter, Pamela Leah Taylor. I knew that one of her granddaughters, Angeline Taylor Blackburn, lived in Jamison, Oregon. I wrote to her. Fortunately she was a record keeper, and she sent me the

(Continued on page 197)

"In the sweat of thy face shalt thou eat bread." (Gen. 3:19.) This directive from the Lord to Father Adam is among the first commandments given to man. It is likewise one of the most basic and fundamental commandments, because bread is the staff of life, and it is not obtained without effort. Work all down through the ages has been the golden ingredient which has made men great and good and fine. From the very beginning wise men discovered that the world does not owe them a living, and that something of worth cannot be had without working for it.

While living procedures have changed radically since the days of Father Adam, the fundamental principle of work and its contribution to human welfare remains the same. There were few kinds of jobs which men were engaged in then. There are nearly fifty thousand various jobs listed in the *Dictionary of Occupational Titles* today.

Young people soon learn that the world is, indeed, very complex. Jobs vary in complexity from simple manual operations to those which are extremely intricate and technical. Likewise the education and training essential for a job or professional performance varies from no required schooling to twenty or more years of diligent, concentrated preparation.

America's agricultural, industrial, and technological might is based upon the dedicated belief of her citizens that education for all youth is essential to the national welfare. Results bear mute testimony to the truth of this belief, for instance, about fifty percent of the productive workers of Russia are required as farm laborers to meet her food and fiber needs. This is in great contrast to the nine percent of our productive workers on American farms who are producing more food and fiber in some enterprises than is currently consumed. Why the difference? The answer: education, research, and an opportunity for

individual initiative to function in a medium of freedom! These factors have made possible the release of millions of farm workers who might have been engaged in food production tasks to be engaged in myriads of other fields in the production of human wants and needs which science and invention have created for enriching our lives.

This is a day where skilled hands, trained minds, understanding hearts, and co-operative attitudes are in demand at premium prices. It is interesting to observe that public and private welfare and unemployment rolls are currently filled with the names of persons out of work who possess very limited marketable skills and abilities. It would seem that such lists are larger today than in any year since 1940. It is interesting to observe that at the same time numerous industrial concerns have long lists of job openings for highly skilled, technical, and professional workers.

Such a seemingly paradoxical situation should cause every serious-thinking church member to stop, look, and think. We are devoting much time, effort, and money in church welfare programs to provide for our needy members. Truly such persons need the help when misfortune overtakes them. We are all for helping our friends and neighbors when misfortune strikes; yet it is observed in many cases that our neighbors in need might have been helped in their youth if they had learned a marketable skill, a trade, or a profession. This is one of the finest kinds of insurance to help in keeping all of us out of the *need* category in our years of maturity.

The problem of welfare then comes right down to a decision of whether to "place a fence along the road, around the cliff, or maintain an ambulance down in the valley." The public utterances of our church leaders would seem to favor the fencing of the cliff.

But what kind of fence is needed in this case? Let us take a thoughtful look at the situation! In Utah for every one hundred young people who enter the ninth grade in public schools, seventy-five of them graduate from high school. The twenty-five who do not graduate fail to do so for various reasons. Marriage leads the list. This condition is relatively similar in all states. High school dropouts are capable usually of doing only unskilled work for which employers pay the least. Unskilled workers head the list on relief rolls.

The following charts give an idea of trends with regards to worker status in our society in 1950 and 1960 and a projection of the probable status in 1970.

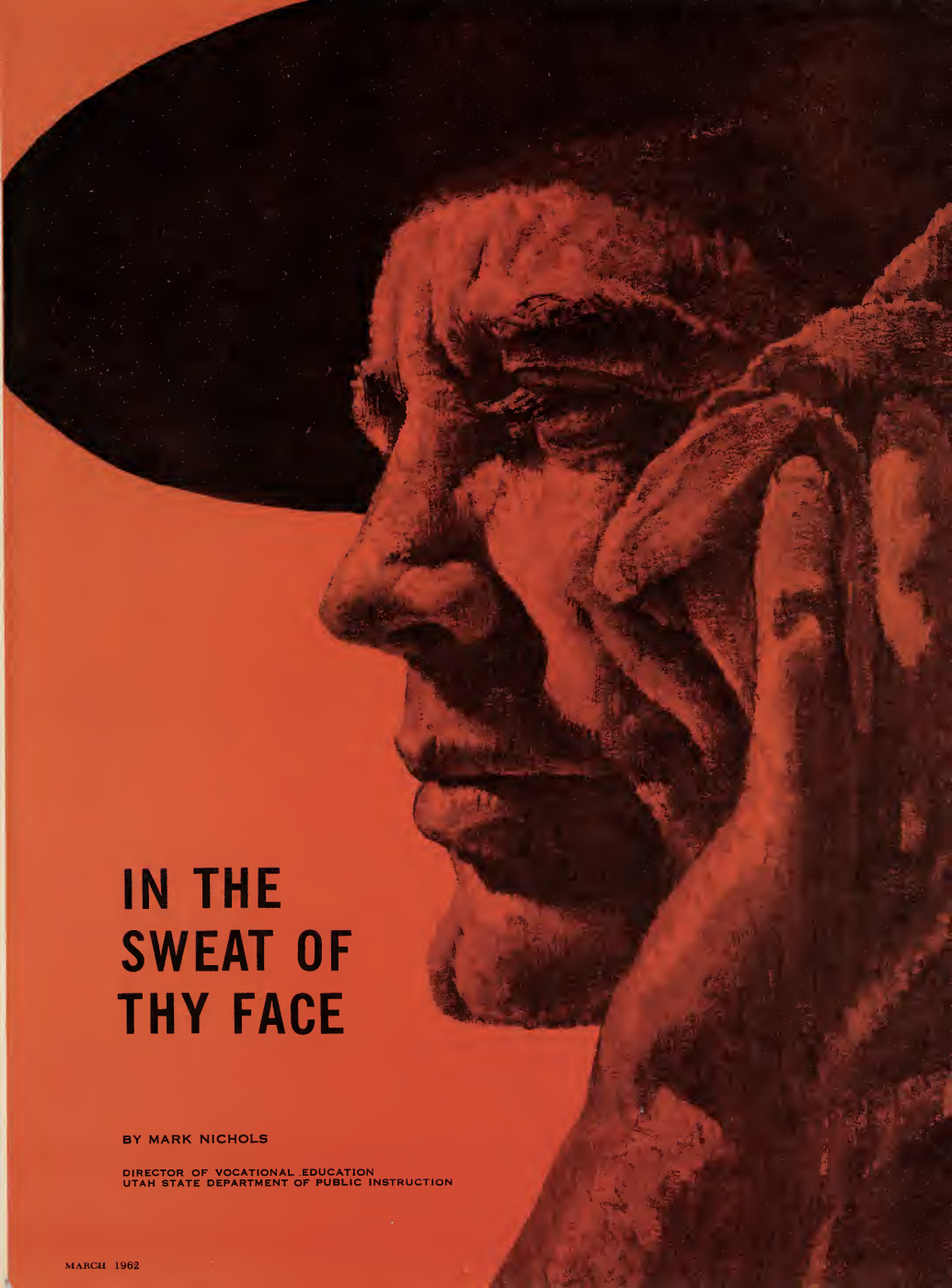
Salaries are paid to workers generally in proportion to the amount of education and training each worker has had. Experience, of course, is another criterion



1. Young women and young men who have good training in business are in short supply. Good jobs await them immediately after they complete their training.

2. Farming is changing. It is not dying and offers many opportunities to alert young men who are trained in the arts and sciences of agronomy and animal husbandry.

3. Highly skilled and technical workers find attractive jobs at good pay in industrial establishments.



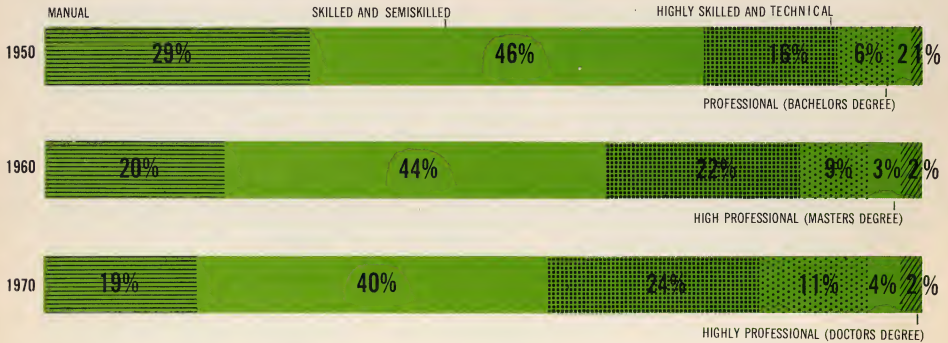
IN THE SWEAT OF THY FACE

BY MARK NICHOLS

DIRECTOR OF VOCATIONAL EDUCATION
UTAH STATE DEPARTMENT OF PUBLIC INSTRUCTION

¹Figures were obtained from the Utah Department of Employment Security.

THE UTAH VOCATIONAL EDUCATIONAL CHALLENGE IN A NUTSHELL As shown by worker categories



The above chart shows the Utah Vocational story in a nutshell. It portrays the actual percentage of all workers in Utah in the various ability categories for 1950 and 1960 and the anticipated percentages for 1970. It will be observed that the percentage of manual workers is decreasing (34 percent in the 20-year period). There is a slight decrease (13 percent) in the semiskilled and skilled categories. The decrease here will be essentially in the semiskilled. The highly

skilled and technical workers show an increase of 50 percent. Those in professional categories show an increase of 88 percent.

One important observation from these graphs is the fact that approximately two-thirds of all workers are in the semiskilled, skilled, and highly skilled categories. A high percentage of them are engaged in jobs for which VOCATIONAL EDUCATION CAN AND DOES MAKE A BASIC TRAINING CONTRIBUTION FOR EFFICIENCY AND SUCCESS.

when salary is considered. But education and training are basic considerations. The Utah public school system and that of our country in general is geared to help young people prepare themselves for their life's work. Today our educational philosophy in America is to provide every young person an opportunity for an education that will be challenging to his interests and develop his abilities to the maximum. With such a provision each young person then has an opportunity to find a job or develop a job for himself in an individual enterprise, competitive, capitalistic economy. He should know that the government does not owe him a living. The government, however, with the freedoms it provides gives each person an opportunity to make his own living in terms of his abilities, interests, and individual initiative.

Every young person should be made aware of this. I spent April and May 1960 in Russia as a member

of a US Commission of three which was sent to observe educational procedures in general and vocational and technical training programs in particular. The Russian government is insistent that every young person be educated and trained to the maximum of his abilities in terms of the interests of the communist planners so that he can make the greatest possible contribution to the state as a productive worker. Educational opportunities are provided for all young people to meet this goal, and Russia today is reported to be making double the effort that we are in terms of expenditures for education and particularly vocational education. According to a Russian decree issued December 24, 1958, all students in secondary schools and above must spend a considerable part of their school time in agriculture and industry on jobs related to their abilities and schooling. Mr. Khrushchev is committed to the idea that all young people should



have the experience of work and understand how it feels to "sweat." This he reasons is important for the welfare of the communist society because every individual must learn to have a wholesome respect for work and the dignity it should command, irrespective of the level. I witnessed the May Day Parade in Moscow and saw 600,000 workers march through Red Square. They were hailed as heroes because they had more than met their work quotas. As of today Russia falls considerably short of producing economic goods when compared with the volume of production of the United States. She regards education as her secret weapon in overtaking and surpassing us. May we always remember the fate of the hare in the fable of the "Hare and the Tortoise!" We cannot afford to be caught napping with regard to past and present achievements.

And make no mistake about it—through hard work Mr. Khrushchev ultimately intends to bring the democratic countries to their knees in economic competition in the markets of the world. Every Latter-day Saint and indeed every American citizen should understand and appreciate its significance in meeting this challenge. It will require a radical change of stance in some of our thinking and doing. Certainly it will require more intelligent and purposeful effort on the part of many of us.

This then is no time for Latter-day Saint youth to be dropping from high school, and 69.7 percent of the young people in Utah are members of the Church. Utah and other states have good vocational schools, junior colleges, colleges, and universities to help youth prepare themselves for productive and useful work which is an important part of good citizenship.

Parents, youth, and adult church members in general have a responsibility to see that all young people today receive a maximum amount of education and training in terms of their interests and abilities. This is, indeed, a moral obligation which every young person owes to himself, his church, and his government. Encouragement and guidance in this respect could form the basis for much quorum activity among elders, seventies, and high priests who are imbued with the philosophy that "We are our brother's keeper." Every young person in every ward must be "saved" in this regard and trained to be a productive worker. He should be thoroughly indoctrinated and appreciative as to the meaning of the Lord's commandment—"In the sweat of thy face shalt thou eat bread" (Gen. 3:19.)—and the sweat will be most purposeful and productive if the "sweater" is adequately educated and trained to do the most useful job he is capable of doing.

Establishing a helping rel

Joan Whitney and Alex Kramer caught the spirit of "being helpful" when they penned:

"No man is an island, no man stands alone. Each man's joy is joy to me, each man's grief is my own. We need one another, so I will defend each man as my brother each man as my friend."¹

Each of us has at some time reached out searchingly for someone or something. Our searching for help may have resulted from feelings of loneliness or timidity, a need for understanding and forgiveness, or merely a desire to change.

To help those in need is both challenging and provocative. To the many leaders in the Church who are meeting others in a counseling relationship, this article will attempt to point out problems and offer some suggestions for their consideration.

It should be recognized at the outset that psychotherapists and counselors have suggested varied procedures for establishing a helping relationship. Some of the author's views are discussed in this article with no intent to eliminate other tried and effective procedures. However, it is the belief of many that the principles here discussed are basic in all procedures.

How does one help another and leave him a stronger and more mature person, more able to cope with life's problems? How does one help without *accommodating* the continuance of undesirable behavior? Sometimes the "helping" backfires, and one wonders why the friend, client, or student continues in his misbehavior.

By definition, a helping relationship

includes the desire of the helper to bring about in the life of the other person more appreciation of, and more functional use of the latent inner resources of that individual toward acceptable behavior.

To help bring about self-realization in another, one should understand how he himself feels toward people, and particularly how he feels toward the person seeking help. Are his words and actions motivated by his own unmet needs or by the needs of the one being helped? Is he able to provide a climate in which real growth can take place? One would find it profitable to answer these questions: What are my true feelings toward him as he pours out his innermost thoughts? Why do I respond as I do? How will he interpret what I am saying and doing? By understanding one's own feelings one can be more helpful to another.

It is important to realize that not everyone who seeks aid really wants help. Often he wants only sympathy, condolence, and approval for past behavior. Others sincerely want to change. But, because of the traumatic challenge involved, they settle for something less, such as enduring judgment and reprimand from the counselor, supposing they have been helped. To change, one must draw upon something that does not characterize him at the moment. He must find a way to bring into use his latent potentialities. For the helper then, the real challenge is to provide a condition for the one being helped where the present threats and fears are reduced. Unthreatened, he is willing to drop his defenses and see himself as he really is. For only as one is able to face the incongruencies of the "self" can he begin to make adequate change.

Many people, finding themselves called upon to help, use what may be called the "traditional method." They suppose that through making judgment, admonishing, or giving advice they are providing the means by which people make change. Most therapeutic orientations believe that the *judgment* of another seldom if ever provides a condition for real

CONDUCTED
BY THE
UNIFIED
CHURCH
SCHOOL
SYSTEM

¹Whitney, Joan, Alex Kramer, "Words to Live By," *This Week Magazine*, Feb. 1950. (Based on John Donne.)

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DR. THAD O. YOST

DIRECTOR, SEATTLE INSTITUTE OF RELIGION

growth or for permanent change, since a threatened person responds automatically to self-justification and self-preservation, thus placing himself on the defensive, fearful of his helper.

Another aspect of the "traditional approach" is, "Can behavioral change be taught?" Carl Rogers,² one of America's foremost therapists, offers the following idea for consideration. He states that when one is dealing with behavioral change those things which are intellectually taught to another are relatively inconsequential in influencing behavior for good. When one tries to teach behavior and the teaching appears to be successful, the results are sometimes damaging. Such teaching may cause the individual to distrust his own experiences and rely too heavily upon the discussions of others, thus destroying self-confidence and the ability to successfully become an integrated personality. To be helpful to another, one needs to do more than give sympathy and condolence, provide intellectual discussions or give advice.

What then are some of the qualifications one must have to establish a helping relationship?

One's attitude toward people

It is a basic philosophy of the author that each individual has within himself the ability to solve his own problems, as well as a "growth impulse" which makes mature behavior more satisfying than immature behavior. When the counselor or anyone called to help lacks confidence in the other person's ability to solve his problems, he has to a great extent hindered that person's chance for real growth. Somehow, this feeling is automatically conveyed to the other person, and he feels threatened. In the process of change one needs most of all to feel received and accepted as a person of worth and integrity. The concept one may have of himself may not be to his liking—but have that concept challenged, and he'll defend it to the utmost. Therefore, in providing

a helping relationship, a condition needs to be created in which the individual being helped can feel relatively free from threat, fear, and anxiety. He then no longer needs to defend his present self-organization and is, therefore, able to look at himself with less anxiety and with increased clarity. Only then can change take place.

As a helping person, can one be, as Rogers suggests, "... perceived by the other person as trustworthy, as dependable or consistent in some deep sense?"³

When one is working with people in a helping relationship as a teacher, friend, parent, or counselor, he should remember that being trustworthy to that person must be more than keeping appointments, or respecting confidences. The relationship must be one in which the feelings the counselor is experiencing toward the person being helped are recognized and accepted by the counselor. When he is able to deal with his feelings openly, he is then a "unified" person and thus better qualified to form a helping relationship. Experience has shown that the person being helped is extremely sensitive to the feelings experienced by the counselor. For the counselor to try to hide or fake his feelings is unnecessary. Studies have shown that when the counselor is acceptant of his feelings, and able to express them, the person being helped feels less threatened, bewildered, or misjudged. In such a relationship the person then looks upon the counselor as being fully dependable and trustworthy. He is now able to trust his feelings of being fully accepted.

The condition of trustworthiness and dependability is more clearly brought into focus when Rogers asks the counselor another closely related question: "Can I be expressive enough as a person that what I am will be communicated unambiguously?"⁴

When a helping person is experiencing an attitude toward the other person (Continued on page 186)

²Rogers, Carl R., "Personal Thoughts on Teaching and Learning." Unpublished Paper, University of Wisconsin. 1952.

³Rogers, Carl R., "The Characteristics of a Helping Relationship." Unpublished Paper, University of Wisconsin, p. 6. 1959.

⁴*Idem.*

THE STAKES OF THE CHURCH

BY ALBERT L. ZOBELL, JR.

RESEARCH EDITOR

The membership of the Church has been pleased to note the accelerated growth of the Church as stakes have been organized in distant places.

What is a stake? Webster's *New International Dictionary of the English Language*, second edition, carries fifteen definitions of the word. The fifteenth is "*Mormon Ch.* A major territorial unit of ecclesiastical jurisdiction, comprising an indefinite number of wards. . . ."

The word *stakes* became part of the vocabulary of the Church in this dispensation through a revelation received in November 1831 at Hiram, Ohio:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents." (D&C 68:25.)

The following spring, in Jackson County, Missouri, on April 26, 1832, this was received:

"For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments." (*Ibid.*, 82:14.)



There are more than twenty other references to "stake" and "stakes" in the Doctrine and Covenants.

Students of the gospel have generally agreed that our "stakes" hark back to the poetic scriptural writings of Isaiah, who wrote of the millennial Zion:

"Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall be removed, neither shall any of the cords thereof be broken." (Isaiah 33:20.)

In another place, Isaiah writes (and this is the way Dr. Sidney B. Sperry of Brigham Young University has placed the poetic lines of Isaiah 54:2):

"Enlarge the place of thy tent,
and let them stretch for the
curtains of thine habitations,
spare not;

Lengthen thy cords, and strengthen
thy stakes [lit. 'tent pins']."

Interesting are the commentaries that learned men have made upon related subjects in writing of the scriptures:

"The tent and its appurtenances play a considerable part in sacred imagery. Fleeting life is like the shepherd's tent, here to-day, and gone to-morrow." (Isa. 38:12.) When the cord gives way the tent collapses; hence the tent-cord as a figure of the thread of life. "The secure city is a tent whose pegs (stakes) cannot be plucked up, nor its cords broken." (*Ibid.*, 33:20.) "Prosperous growth is pictured as a lengthening of the cords and a strengthening of the stakes." (*Ibid.*, 54:2.) (Hastings, *Dictionary of the Bible*, 1911, "Tent.")

and a future period, when Israel and Judah shall be converted, and reinstated in their own land; seem here principally intended: for Jerusalem was never, after Isaiah's days, long together preserved from hostile invasions, and it has been repeated down as a tent."—Bishop Hall. (Thomas Scott, *A Commentary on the Holy Bible*, 1861, 3:197.)

When the Resurrected Christ visited the Book of Mormon people, he found occasion to quote such from the writings of Isaiah. He said:

"Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords and strengthen thy stakes; . . ." (3 Nephi 22:2.)

The verse is almost an exact duplicate of Isaiah 54:2. The Book of Mormon says, "*thy* habitations"; Isaiah says, "*thine* habitations."

In the final chapter of the Book of Mormon, Moroni writes a stirring farewell to the Lamanites and says:

"And awake, and arise from the dust, O Jerusalem;



"God's church on earth is a tabernacle, which though it may be shifted from one place to another, shall not be taken down while the world stands; for in every age Christ will have a seed to serve him; the promise of the covenant are its stakes, which shall never be removed, and the ordinances and institutions of the gospel are its cords, which shall never be broken. They are things which cannot be shaken, though heaven and earth be, but shall remain." (Isa. 33:20.) (Matthew Henry, *An Exposition of the Old and New Testaments*, 1853; 4:155.)

"The security and privileges of the Christian church, especially in those glorious times predicted;

yea, and put on thy beautiful garments, O daughter of Zion; and strengthen thy stakes and enlarge thy borders forever, that thou mayest no more be confounded, that the covenants of the Eternal Father which he hath made unto thee, O house of Israel, may be fulfilled." (Moroni 10:31.)

Cross-references on this verse refer to Isaiah 52:1-2; Ether 13:8; and some references in Third Nephi; texts with which Moroni was certainly familiar.

Dr. Sperry, whose poetic lining of Isaiah 54:2 we have already quoted, goes on:

"In this bit of poetry Isaiah refers to Zion under the figure of a tent with (Continued on page 199)

As I hurriedly hung up the receiver, I glanced at my secretary and wondered if she could hear the pounding of my heart. It was beating so fast and loud I was sure it could be heard all over the office. Many thoughts rushed through my mind as I grabbed my hat and walked to the car.

"How have I failed my son? Where did I goof?" No one likes to admit to a failure. Why, only less than a month ago we reminisced over our past year together and felt that it had been a very happy one. Each of the children seemed optimistic and acted well-adjusted.

I found it most difficult to keep my thoughts and attention directed on the homeward-bound traffic that was approaching the rush hour.

Could something like this really be happening to me? A halo has to slip only a few inches to become a noose, and I had to admit mine must have slipped. We prided ourselves on being cautious, loving parents, trying to teach our children to discern right from wrong.

Diligently we attended to our church duties and participated wholeheartedly in the activities. In fact, it's been a little hard lately trying to keep up with the social life. Either we are getting older and slowing down, or kids nowadays have to be always on the go. I don't remember having as many functions when I was a boy. But then, that was quite some time ago. . . .

Perhaps the juvenile officer had made a mistake

. . . why, Paul is a good boy—ambitious and active. And he doesn't have to steal. He has a monthly allowance and everything he wants. Well, almost. . . .

But Mel Peterson had said: "We have your son down here at the juvenile hall. He was picked up taking a camera from one of the large department stores here in town. Would you please come down as soon as you can?" I shook my head trying to rid my mind of the echo of that deep, firm voice.

And what must Paul be thinking of as he awaited my arrival? Was he torturing himself as he recalled some of the teachings we knew he had been taught in Primary, in Sunday School, and especially in seminary? Could it be that our monthly family hours held little meaning for him? What about those interesting talks he heard given by the apostles at conference time?

"On my honor . . . my best to do . . . to God . . ." and he is working hard for his Eagle award. If he fulfills his assignments this year he will be eligible for his Duty to God award. And he is also president of the teachers' quorum. . . .

Paul often talks of going on a mission for the Church and is taking a college prep course to better prepare himself for it and college—BYU.

As I entered the Civic Center I braced myself to meet a defiant and hostile teen but uttered a silent prayer upon finding a meek and humble, tear-stained, red-eyed little boy sitting so forlorn in the corner. My heart went out to him, for I knew that he would

MY SON, MY SON

BY MIMA WILLIAMS



have given anything within reason to have had this episode never happen. I felt that this was truly his baptism of fire, and never again would he ever be tempted.

I was glad to see Officer Mel Peterson again but not under these circumstances. He had consulted with me on several occasions when I was bishop of the ward, and I found him to be very understanding and sympathetic to the many problems of youth. And because he had boys of his own, I felt him to be keenly aware of some of the entanglements that they can get themselves into.

As I busied myself signing Paul's release, I listened intently to the lesson my boy was getting. I was sure he would remember this day as long as he lived.

"Now, Paul, your name is on a card in this file. I call it my personal file because it is only for first offenders. It will be destroyed in about seven years. It is confidential and will not count on your service record. But you will have only this one chance.

"If you are ever picked up again for any reason whatsoever, your card is then removed, a regular form made out, and put in file number two. You will then be sent to juvenile hall in Ventura. You may have noticed as you waited for your father how many times I went to each of these three files. When a boy's name comes in, each file is checked carefully.

"File number three is the one 'that gets you the works,' Paul, and I know you don't want that. You are fingerprinted, photographed, and then sent to

a CYA Encampment. I know you have learned your lesson, and I hope you will 'get smart' and 'wise up.'

"I have signed you over to the custody of your father. You now have one strike against you. Don't try for two. All I can say is: Be careful. . . . I've known your father for many years. Listen to him. . . . He's a good man . . . obey him . . . obey the teachings of your Church. Be humble, teachable; listen to that still small voice within you that tells you right from wrong. And above all, obey your Scout Law. If you will remember everything that I have told you today, I shall never have to worry about you again."

As we closed the door and silently walked down the hall together, I put my arm around his shoulders, and suddenly remembered how many years it had been since I had held him close. I wanted to run back to those lost years, gather him up as I had done many times before, but knew that the chance was gone forever; for here was a man in yet a boy's body or better still a boy in a man's body, and fathers are embarrassing when they get "mushy."

Hesitatingly Paul raised confused sky-blue eyes that still showed traces of recent emotion until they met and locked with mine; words passed between us that would have sounded trivial and insignificant uttered.

I walked over to the car and said: "Come on, Son, let's go home."

"Thanks, Dad, thanks for everything." As I calmly drove home in the poignant silence, I felt that I, too, had learned a lesson.

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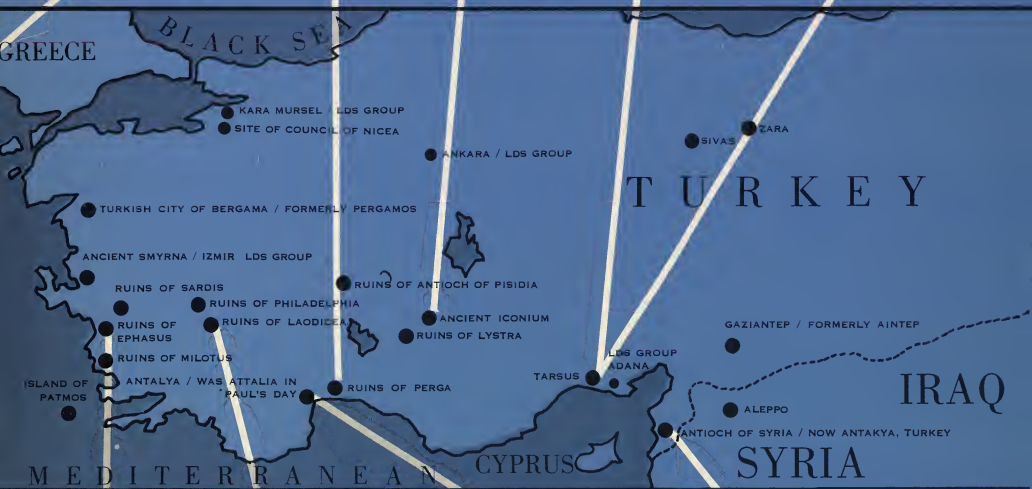
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LAND OF PAUL

BY EDWIN O. HAROLDSEN

In Asia Minor, inhabited today by the Turks, no missionary boldly preaches the gospel of Jesus Christ as in the days of the great Apostle Paul.

Turkey long has permitted minority groups (for instance, Greeks in the historic old city of Istanbul) to hold their own Christian religious rites. But proselyting has been against Moslem and Turkish tradition.

As elsewhere in the world, Latter-day Saint service-men and civilians on overseas assignments in Turkey are holding Sunday School, Sacrament meetings, and other Church meetings in US-maintained buildings with the co-operation of the chaplain's office.

These groups, supervised by the French Mission of the Church, have given us spiritual backstopping and growth during our stay in this strange, far-off land of Turkey.

In conforming with Turkish traditions and the counsel of US officials, we have made no effort to use our meetings and activities to proselyte the Turks. However, events during the past two years have prompted us to hope and pray that Asia Minor might again be open to missionary work as it was in the days of Saul of Tarsus.

We have dared to hope that officials might interpret nominal guarantees of religious freedom under the new constitution broadly enough to encourage free discussion and dissemination of non-subversive religious ideas including the principles of the restored gospel of Christ, which could revitalize the Turkish nation.

Meanwhile, we individual LDS members have attracted considerable attention among our Turkish friends and have had opportunities to explain some of the principles and activities of the Church, for the Turks are extremely friendly and hospitable. Almost every time we meet one for the first time—in his home,

office, or shop—he wants to serve us a dainty little glass of thick brown coffee or steaming tea. We respond as warmly and sincerely as we can that these things are *yasaktir* (forbidden). Our Turkish friend is amazed. Perhaps he has heard of an American who does not smoke or drink, but an American who does not drink tea or coffee? How very unusual.

Generally we merely explain that we belong to a Christian group known as Mormons. If our friend has a persistent curiosity we explain further that just as Moslems have been told by their prophet, Mohammed, not to drink alcohol, so Mormons have been admonished by our Church that it is not wisdom to use tea, coffee, tobacco, and other things harmful to the body.

This explanation brings a smile and often the comment that Mormons are very much like Moslems. Indeed, we have found that Turkish people have many fine qualities.

The Turks are descendants of people who were not even living in Asia Minor in Paul's day.¹ Their forefathers migrated to the Anatolian plateau (Asia Minor) from Central Asia centuries after the time of Christ. Today, known as Turks, they worship not in the Christian chapels as inhabitants of Asia Minor did in New Testament times, but in domed mosques, the spired minarets of which pierce the blue, Utah-like sky in forty thousand towns and villages of this Texas-sized country. Generally only Turkish men respond to the *mezzin* who mounts the minaret and calls the Moslem faithful to prayer five times a day.

Christian chapels carved in huge cones of soft volcanic tufa in the famous Goreme area of central Anatolia, some of them with beautifully preserved paintings of the Last Supper and other sacred scenes, serve today as tourist spots and sometimes ordinary human dwellings.²

Historians note that Jews began migrating into Asia Minor after the fall of Jerusalem in the sixth century B.C., with the major influx after the conquest of Alexander the Great.³

It was to the Jewish congregations in Asia Minor that Paul went to teach the gospel of Jesus Christ. There are no records to indicate how long the posterity of his converts remained steadfast in the faith. But as prophesied by Paul, the descendants of the early-day Saints certainly must have departed

1. Ruins of ancient Corinth, Greece.
2. Ruins of Perga where Paul and Barnabas preached.
3. Iconium, Turkey, where Paul preached in the synagogue. (Modern Konya.)
4. Tarsus, Turkey, visible reminder of Roman times.
5. "St. Paul's Well" of Tarsus.
6. Great theater at Ephesus.
7. Ruins of Laodicea, one of seven churches of Asia. (Rev. 1:11.)
8. Attalia (modern Antalya.)
9. Entering Antioch from the North. (Modern Antakya.)

from righteousness and, like the Nephites, reaped destruction.⁴ Perhaps they fell into the same sins that caused the downfall of Imperial Rome, the great military and political power of that era.

At any rate, in ruins throughout Asia Minor today lie great Roman cities where, as we learn from the New Testament, congregations of Saints worshiped in former days. Uncounted millions of tons of sculptured stone—Corinthian columns, statues, lookout towers, arches, baths, aqueducts, stadia, and amphitheaters bear silent witness of the power and glory of Rome in the time of Christ.

However, there are some thrilling reminders of the early Christian era; for instance, Tarsus, where Paul was born, today is spelled by the Turks exactly as it is in the King James version of the Bible. However, modern Tarsus is a far cry from the Tarsus of Paul's day.

Paul was a "citizen of no mean city." Indeed, the Silician capital had a university celebrated for its school of philosophy and literature. The Emperor Augustus had been instructed by Athenodorus, the Stoic and teacher from Tarsus. As Fulton Oursler described ancient Tarsus, "the noisy mysticism and rascality born of commerce in far-eastern by-lanes and bazaars mingled with the self-conscious gallantry of Greek settlers."⁵

Today Tarsus is a nondescript Turkish city of forty thousand which looks more like an overgrown village than a city. The author noted a single massive stone arch, spanning one of the two lanes of traffic on the main street, as the only visible reminder of the Tarsus of Roman times.

"The streets where Saul (Paul) played are now buried twenty feet deep under the shabby sidewalks of the modern town, but it is still an exciting experience to visit Tarsus. Today the town is full of houses made of mud and stone in the very same fashion as those built in the time of Saul. The same kind of semitropical trees quiver in the wind. There are opulent shade-woods of myrtle and oleander, pomegranate, fig, orange, and citron. The farmers reap good harvests still of grain and cotton, of valonia, of sesame seed, apples, apricots, and grapes which grow in the foothills that creep near to the town."⁶

Even geography has changed at Tarsus since Cleopatra "came sailing up the river Cydnus in a barge with gilded stern and outspread sails of purple," as Plutarch describes the event. Tarsus today is located on a productive delta twelve miles north of the Mediterranean and entirely on the west bank of the river the Turks call the Berdan. But US experts say below sea level swamps and other evidences between Tarsus

and the sea suggest that the city was right at the mouth of the river in Paul's day.

Today, as must have been true then, men often ride donkeys from place to place in Tarsus, their feet nearly touching the ground. However, they have to share the cobblestone streets with vehicles—a rattle-trap taxi, a truck filled with cotton bales or men, a beat-up old bus jammed with passengers and carrying on top (tethered to the luggage rail) a goat, sheep, or flocks of chickens.

As elsewhere in the back country of Turkey, the mustached Turk men of Tarsus wear caps and drab clothing—much-patched pants, often with baggy seats and tight-fitting legs. Everywhere they stare at you as though you were a creature from outer space. But you stare, too—at such oriental sights as men indolently sitting in front of tea houses, smoking water pipes, and peasant women scurrying about with bodies covered with sweater, shawl, and baggy, ankle-length pants. Inevitably, too, you are followed by curious Turkish boys.

If you have an English-speaking guide at Tarsus you may find "St. Paul's Well," an old watering place that might have been used in Paul's day. The well is located in a dusty, vacant lot behind some dingy shops. The winch used to hoist water—a horizontal wooden roller supported by two round, stone columns and turned by a big cast iron wheel—still is in place, but the well is not used today.

About 140 miles southeast of Tarsus and just inside the Turkish-Syrian border is another place which had special significance to the early-day Saints—Antioch of Syria. Until recent years it was located in Syria but today is known as Antakya, Turkey.

The writer of Acts records that Barnabas journeyed to Tarsus to meet Saul (Paul), and brought him to Antioch. (Acts 11:26.) Then he adds:

"... And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first at Antioch."

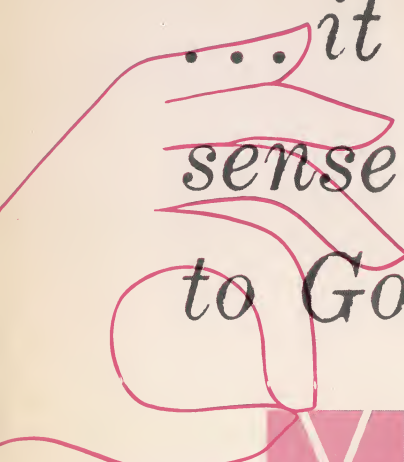
Today, like Tarsus, Antioch is a thoroughly Moslem, ordinary Turkish provincial city. It even has the same population—forty thousand. Except for a museum maintained in an old stone structure on the outskirts of the city, which is known as "St. Paul's Church," there is nothing much at Antioch to remind one of its Christian past. Not even the word Antioch appears in the city though one does see old stone kilometer posts on the Syrian side of the border still listing the distance to "Antioche."

To a follower of Jesus Christ, perhaps the most stirring sight in Asia (Continued on page 193)

*It is good to be brave
in the face of danger
or disaster or death.*

BUT TO ENDURE IN THE FACE OF ADVERSITY . . . TO DISCIPLINE
RESOLUTELY THE DRIVES OF DESIRE AND APPETITE . . . TO
ESTABLISH WORTHY GOALS AND STRIVE FOR THEM . . . TO
CHOOSE NOBLE IDEALS AND LIVE BY THEM . . . TO SERVE
WORTHY CAUSES SELFLESSLY, SACRIFICIALLY . . . TO MEET
STALWARTLY THE RELENTLESS COMMONPLACE CHALLENGES
OF THE ETERNAL EVERYDAY,

*this demands something
more than bravery*



*...it demands moral
sense of responsibility
to God and man.*



**MORAL
COUR-
AGE**



Physical fearlessness may be forced and temporary. It may have an unworthy motivation or expression. Thieves and bullies and cut-throats have a certain degree of bravery.

True moral courage expresses itself in character and discipline, in moral living, in participating citizenship, in an earnest search for truth, in preserving faith and convictions and honor, in avoiding dishonor and conduct that leads to self-contempt.

On several occasions J. Edgar Hoover has written on the subject of moral courage and moral living, using as his model Sam Cowley, "the highest example of good it has been my pleasure to know."

Samuel Parkinson Cowley was the son of an apostle and brother of another. He served as a missionary in Hawaii and remained an active devoted member of the Church. Elder Cowley joined the Federal Bureau of Investigation in its infancy, earned the high rank of inspector, and

l courage and a lofty ity and relationship

gained enduring glory for his heroism in ending the careers of two depraved murderers, John Dillinger and "Baby Face" Nelson. He died after a gun battle in which Nelson was killed.

At his funeral a friend said of Brother Cowley: "I have thought that his name should have been Peter. He was a veritable rock to those who knew, who loved and trusted him. His was the calm of a man who did his best and left the final decision to a Higher Power."

Mr. Hoover has paid Sam Cowley his highest tribute of respect for heroism, for bravery which included but transcended physical courage. He said of Samuel Cowley's death: "This sacrifice was not just a magnificent demonstration of momentary heroism. It was the culmination of that greatest of all adventures in moral courage—a truly moral life."

Bravery, with proper purpose and motivation, may lead to heroic action; without proper goals and discipline it can be dangerous and destructive.

Moral courage is steady, being the foundation of devotion to duty, loyalty, and trust. It expresses itself through

strong minds,
great hearts,
ready hands,
true faith.

Moral courage is SOMETHING MORE THAN BRAVERY.

By Marion D. Hanks

"Be strong and of good courage;
be not afraid, neither be thou
dismayed: for the Lord thy God
is with thee whithersoever thou
goest."

(Joshua 1:9.)

THE ERA OF YOUTH

MARCH 1962

MARION D. HANKS, EDITOR
ELAINE CANNON, ASSOCIATE EDITOR

Strong Minds

By Elaine Cannon

"Shall the youth of Zion falter in defending truth and right?" This oft-sung, oft-repeated quote takes on new significance in a world when the survival of the physically fittest is not so important as the survival of the morally fittest. To be what we ought to be when we ought to be it—to stand up and be counted on the side of right and truth takes real moral courage. That is what this issue is all about.

To yearn after moral courage, to feel the need of it in one's life, to value the important part it plays in the eternal scheme of things is a common goal among spiritually educated Latter-day Saint youth.

How does one get it? It's not a commodity to be purchased.

It's not a gift to be given.

It's a quality to be earned through prayer, preparation, and performance.

PRAY

for guidance in your life.

for awareness of yourself—your strengths and your weaknesses.

for understanding of life itself and gospel principles governing it.

for remembrance, for will, for strength to do.

PREPARE

by studying gospel principles.

by learning proper social procedures, clever, conversational comebacks as effective defense measures.

by watching the company you keep, the experiences you enter into.

by taking a periodic check of choices made along the way.

PERFORM

having prepared yourself and prayed for guidance and strength, determine to DO.

Some simple practical "crutches" along the way can be useful until moral courage becomes a habit.

read the scripture regularly, more eagerly and carefully in a period of temptation.

tie a little string around your finger as a literal reminder.

carry a small notebook full of lofty, strengthening thoughts.

jot down thoughts of your own.

memorize an effective verse, quote, or scripture to recite to yourself; make a collection of them!

don't trust yourself or anyone else as being perfect, above sin.

Great Hearts

By Doyle L. Green

MANAGING EDITOR
IMPROVEMENT ERA

It was a cold, early winter night in Korea. A number of servicemen after having attended a late movie were returning to their tents. A Greek boy, Arthur Arvanitas, from Pittsburgh, Pennsylvania, saw walking in front of him a young Mormon from Delta, Utah. "Hey, Fullmer, wait up," he called out. But Collins Fullmer, upon recognizing the Greek boy, quickened his pace. They lived in the same tent. Collins didn't appreciate the type of language and jokes that Arvanitas and others in the tent constantly engaged in.

But Arthur knew something about the LDS Church and secretly had admired young Fullmer, so catching him he started asking about the Mormon religion. After they reached their tent the discussion continued with young Fullmer explaining in some detail the principles of the restored gospel.

The conversation having come to an end, the two boys made ready for bed. It was to be a cold night for Arthur, as he had not yet been issued his blankets and had nothing but a summer sleeping bag. He knew, however, that Collins had two blankets, and as he unrolled his sleeping bag he thought to himself, "Well, now, here is the test. If Fullmer is really a Christian, he will let me use one of his blankets."

He really didn't expect it to happen, but in a moment came Collins' voice, "Hey, Arvanitas, I have two blankets. I only need one. I want you to take the other."

"No, Fullmer," he protested, "I don't really need one. You keep them both. They're yours."

But Collins insisted, and after Arthur had placed the blanket as a liner in his sleeping bag, he crawled in saying to himself, "Well, Arvanitas, this guy practices what he preaches. He's a much better man than you are, for you know darned well you wouldn't have offered him a blanket, if the situation had been reversed. You better listen to him." He did, and in a few months' time he joined the Church. Today, he is superintendent of the Young Men's Mutual Improvement Association in the new Cincinnati, Ohio, Stake.





READY HANDS

As the young missionary trudged along the dusty road, making his way alone to the Wolf Point Reservation, he had very serious thoughts.

He remembered his elation upon being called on a mission. He looked back to his dream of preaching in a great modern city or even sailing to a Pacific Isle where distance, native races, and tropical life held enchantment.

But here he was, trying to find an Indian Chief of Wolf Point, the surroundings not unlike his father's ranch, and through his eyes, about as exciting. For another thing, it was reported that these Lamanites were not kindly toward the missionaries or toward any white men, for that matter. The chief gave all whites to understand that he would stay on his side of the fence if they would stay on theirs.

That fence, that official boundary, was what the young man was following now, hoping soon to come to a gate where he could enter and approach the Indians



with the gospel message. From that point on he scarcely dared plan. His prayers that morning had been only that "the way might be opened for preaching the word of the Lord." His reluctance to preach in this land, his fatigue following his long hike, and his homesickness, together with a general feeling of being on a useless journey, just about caused him to turn back and give up.

He glanced toward the fence, and over it to the Indian ponies and the cattle munching their way toward the outer boundary. Instantly he noticed a break in the fence. Part of the barbed wire, some of the cedar posts, and quite a section of rails which reinforced the fence bore evidence of breaking and trampling by animals in a frightened frenzy.

This same situation at home would have demanded that he lay everything aside and mend the fence before any animals wandered off or more damage was done to the fence. *But out here, dressed in his dark suit, set apart to preach, not to labor with his hands, how far should he go?* Then, torn between ingrained duty to farm jobs, and perhaps unconsciously delaying the duty to preach which lay ahead, he decided to repair the fence.

He took off his coat and carefully hung it on a post. Then rolling up his shirt sleeves and loosening his tie, he went to work. Without a shovel or pliers the labor was slow. Sweat

poured down his face, and his hands became blistered. In no time at all his best shoes were dusty and deeply marked with post scratches, his pants' cuffs filled with soil and weeds. One would scarcely recognize the immaculate preacher of an hour earlier. And from within, he scarcely recognized himself, either. Lost in a needed task, he no longer felt so sorry for himself.

As he straightened his back and wiped his face with hands dirty and tender, he glanced along the mended section of fence with deep satisfaction. Then he was startled to see an Indian quietly watching him from the back of a pony.

How long the Indian had observed him, the boy could not guess. Perhaps he had suspected him of breaking the fence and trying to steal the cattle and horses. Perhaps he had meant to protect his property with his very life! But thinking to make the best of the matter, the missionary put on his coat and walked toward the Indian.

From the stolid look on the man's face, the missionary could not tell whether here was a friend or an enemy. But as he approached, the Indian got down from his horse and led it by the bridle to meet the fence mender. As they came together, the Indian halted and said, "You mend my fence. You ride my horse."

The prayer of the morning was answered! A friend was made. An opening for the word of the Lord had come!

For the length of a successful mission, the chief's horse was at the command of this formerly reluctant speaker of the Word. Always the Indian reminded his listening tribesmen, "He mend my fence. He ride my horse."

President Oscar A. Kirkham loved to tell the story of the fence-mending missionary and the Wolf Point Indians. It can be read as he told it in his book SAY THE GOOD WORD, p. 19.



The Many Heroes of Faith

*By faith Abel offered unto God a more excellent sacrifice than Cain,
Noah, being warned of God of things not seen as yet, . . prepared an ark
out into a place which he should after receive for an inheritance, obeyed; and
he was tried, offered up Isaac; and he that had received the promises offer-
ed up his son; refusing to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction
than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures
of Egypt; leaving Egypt, without fear, because he trusted that he should receive help from God; He that kept the law of liberty, through whom many have obtained freedom;
Gideon, Barak, Samson, Jephthae, David, and Samuel, and others, who by faith overcame kingdoms, stopped the mouths of lions, quenched raging fires,
wrought righteousness, obtained promises, stopped the mouths of lions, quelled fire, escaped the edge of the sword, were made strong, waxed valiant in fight, . . They were stoned, they were
tortured, they were slain; I saw them, and their bodies were dead; yet did they believe that they would live again. Therefore will God also quicken your mortal bodies by His Spirit, who dwells in you by virtue of His promise.*



. . . By faith Enoch was translated that he should not see death; . . . By faith
to the saving of his house; . . . By faith Abraham, when he was called to go
and he went out, not knowing whither he went. . . . By faith Abraham, when
ed up his only begotten son. . . . By faith Moses, when he was come to years,
ffer affliction with the people of God, than to enjoy the pleasures of sin for
es in Egypt: . . . And what shall I more say? for the time would fail me to
also, and Samuel, and of the prophets: Who through faith subdued kingdoms,
enched the violence of fire, escaped the edge of the sword, out of weakness
re sawn asunder, were tempted, were slain with the sword: . . . And these

See Hebrews Chapter 11.



CHECK UP ON YOUR OWN MORAL COURAGE

How would you act under these circumstances? Some situations for discussion in class, at fire-side, at your next informal get-together.

•1•

The last time you ran for a school office you lost. Now they want you to run again.

•3•

You want a car of your own. You've saved enough to buy one, but to keep it running requires part-time work. The only job you can get means working on Sundays.

•2•

Family finances are insufficient. If you dropped out of school activities, you could handle a job after school to help out.

•15•

You are late for an important date, but you see someone with car trouble who needs a push. You are the only one around to help.

•11•

A crowd you know well, who supposedly believes as you do, decides to celebrate graduation by spiking the punch with alcoholic beverages.

•13•

A teacher at school whom you respect very much scoffs at your views on evolution and thrusts his own on you, demanding acceptance or a cut in your grade.

•12•

Your best friend loses interest in church activities and starts teasing you for your participation.

Your army unit is bivouacing on a cold night, and you have two blankets. Next to you is a companion who has been mocking your religious beliefs. He has no blanket. (See story "Great Hearts" in this Era of Youth)

•4•

You go to a party in good faith,
and it turns out to be a wild one.

•5•

Your parents absolutely forbid
week-night dates or too many
dates with the same person, but
you want to go more than anything.

•6•

Car and keys are home,
and parents are not. The
crowd coaxes you to take
them for a quick ride around
the block, even though you
haven't permission to use the car.

•7•

You scrape fenders with a
parked car. No one saw it happen.

•8•

You find a wallet
full of money but
with no identification.

•9•

You are in a group
of teens who start gossiping
about a friend of yours.

•10•

Someone with whom you
go around a lot starts shop-
lifting a little, just for "kicks."

Dear Elder Hanks:

Perhaps you will remember me from your missionary days in Green Bay, Wisconsin, where I joined the Church as a teen. Our family is living now in Boulder, Colorado.

For the past several years we have enjoyed the wonderful satisfaction of seeing our son Jim becoming an outstanding boy in school, Church, work, and scouting, and in living the gospel of Jesus Christ. As we watch our younger son and daughter follow in his footsteps, we feel humble and grateful. I am full of appreciation to the missionaries who brought me the gospel while I was yet in high school, and to the Sunday School and Primary teachers and the scoutmasters and priesthood advisers and other wonderful people who have helped us raise our children.

Jim will graduate in the upper two percent of his senior class this June and has been enjoying many honors for work well done this year. Besides the "Science Talent Search" honors he recently won, he has been elected to the student council, chairman of the Explorer Council, Boy of the Month, and was chosen from the local group to "Report to the Governor" on scouting in Colorado. Recently he had the opportunity to talk to a civic club about his work with arctic and alpine research. We are proud that when he was asked to write a theme in creative writing class about a few spoken words that he thought had the greatest impact on a person or a people, he wrote of Joseph Smith's first prayer.

My heart is full because I know and Jim knows that it works—it works to always live the gospel of Jesus Christ. You don't have to live in a Mormon



community to live the gospel. You don't have to compromise your values to be popular. I wish that I could tell every teen and every parent that I have a testimony that "it works." No one has to be ashamed or afraid to live according to the teachings of the Church.

I know because it has happened to our son. To Jim have come all the popularity, all the opportunities, and all the success that any teen could want, in spite of the fact that he was one of only five Mormons in school; he never went steady although that was the popular thing to do here; he rides a bike when most of his friends drive cars; he has always respected his parents' wishes as to late hours, dates, etc. He was the only one to raise his hand when asked by the biology teacher how many in the class had never smoked a cigaret; he often has to tell his friends, "I can't go with you because I have to clean the chapel, or go ward teaching, or work so I can afford a prom ticket." Long ago Jim learned what it means to be honest with yourself, and now, as he says, "It has paid off."

Sincerely,
Gloria Palmer Armstrong

Editor's Note: Since this personal letter was written to Elder Hanks, young Jim has baptized his father, won his Eagle award, and entered BYU on a scholarship. We print it not to glorify Jim Armstrong—there are many outstanding young Latter-day Saints making comparable contributions throughout the Church—but to (1) re-emphasize the far-reaching effects of sharing the gospel, and (2) to reaffirm our certain conviction that all members of the Church who live the gospel will find that "it works" too.

Getting to



A Latter-day Saint girl from Divide, Montana, **Lynda Maw**, has been charming visitors and winning ribbons at county fairs in recent years with her oil paintings. As reported in *The Montana Standard*, "The story behind those paintings . . . is the story of a courageous, cheerful young

woman—a young woman who has overcome what to many would seem an insurmountable obstacle.

"For Lynda does all of her painting by holding her brushes in her teeth."

A patient in a Portland, Ore., hospital from the time she was three weeks old until she was fifteen, Lynda, now twenty, began painting with oils when she was eleven. She travels thirty miles to Butte for church services each Sunday where the family is active in the Butte Third Ward. Her paintings center on wildlife scenes, particularly ones featuring birds and deer.



Helen Marie Thompson, daughter of Brother and Sister William Thompson, was born December 24, 1938 at Tremonton, Utah. She and her family now live at 460 Custer Ave., Ogden, Utah. They are active

members of the Ogden 40th Ward in the Ben Lomond Stake.

Helen's life and activities are unusual, due to the fact that she has never been able to use either her arms or her legs, and has been confined to a wheelchair for her entire life. This, however, has not kept her from activity. She is MIA speech director, Sunday School teacher, Gleaner representative, and a former Junior Gleaner representative in the 40th ward.

Helen has received special individual awards for five consecutive years. She has earned her Worker Bee, Honor Bee, Mia Joy, and Silver Gleaner awards and is now working to become a Golden Gleaner.

She graduated from Ben Lomond High School at the age of 19 (in cap and gown), yet she has never been able to attend public school.

Her hobbies are numerous. She does intricate beadwork on earrings and necklaces; she paints, sews, knits, crochets—all done lying on her stomach, working with her teeth. She loves to read church books, and then she discusses the material with her mother.

Know You...

One of her greatest hobbies is in loving her neighbor as herself.

Her mother has never coddled, pitied, or babied Helen, but has always helped her to live each day to its fullest and to make her own place in the world. Sister Thompson was chosen the outstanding mother of a shut-in in 1958.

She has had training in photograph tinting and has some of her work on display. She hopes to go into this line of work.

She is a member of the Disabled Citizens of America, acting unofficially as assistant secretary, and is card chairman for the National Shut-ins Association. She spends hours each week calling other shut-ins to talk to them in order to cheer and buoy them up. It is inspiring to attend meetings where Helen is taking part. Without any ado, one girl or another gives her the help that she needs, always with a feeling of love, and as if it were a privilege, which it really is.

Her word of advice to all other young people is, "Live for today. If each day is lived to the very best of our ability, we will never need to fear for the future."



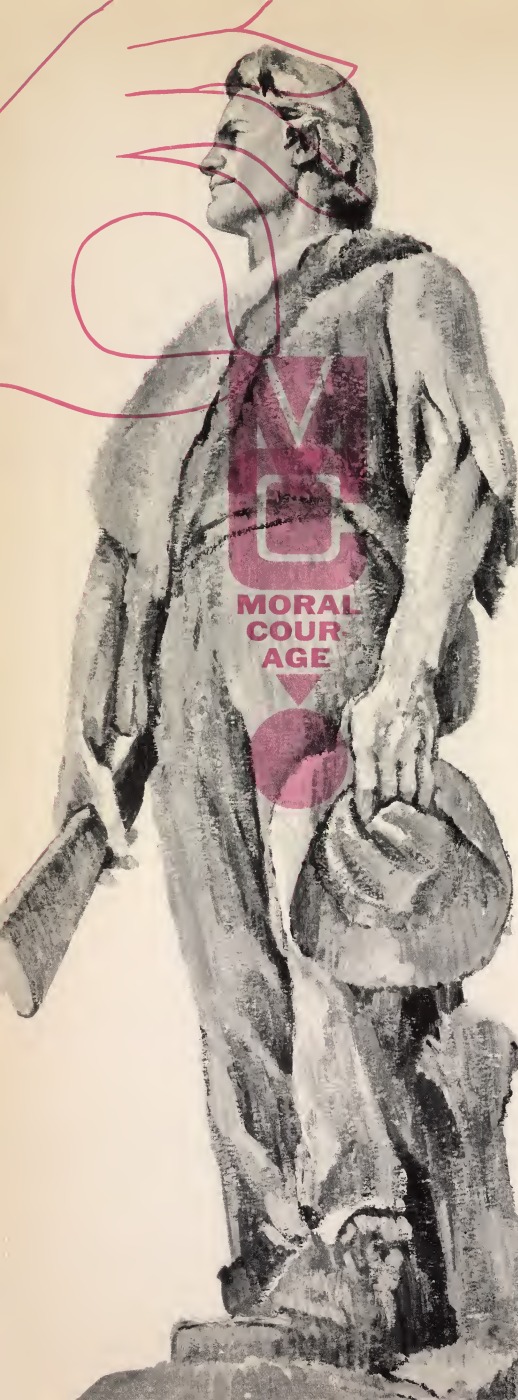
Ruth Ellen Banks graduated from the Utah School for the Blind in Ogden, showing a remarkable aptitude for music. Since that time she has served her community and her Church in a very admirable way. Ruth Ellen's

advice to others who are handicapped in some way or other is to avail themselves of every opportunity for education and church participation. "It's no fun to just sit and let life pass you by," says Ruth Ellen. "There is too much to learn, to be done in this world. And though it may take a handicapped person more time to do something, there will be more satisfaction in doing it."

And Ruth Ellen has been doing things. She's sung in choruses at Church and at school. She's been Primary organist and pianist for the orchestra for the Utah Chapter for the Blind. She can play any selection on the piano upon hearing it. She spends one morning each week reading and playing her accordian (which she learned to play without lessons!) to neighborhood children. She's learned to be creative with her hands and can knit, crochet, weave, do leather work, and wood finishing very professionally, and has even won blue ribbons for woodwork and knitting.

She has graduated from seminary and also taken extension classes from BYU.

Ruth Ellen lives in Lehi, Utah.



The Challenge of LDS Servicemen

by John T. Evans

A YOUNG LDS SERVICEMAN

Latter-day Saint servicemen can learn much from the men of the Mormon Battalion. It would be difficult to envision all the hardships that were endured by these men. They were men with a specific purpose who volunteered one year of their lives to fight in a war of which they never became a part. They marched over 2,000 miles in extreme weather and were improperly provided with food and clothing, and yet these men were admired for their cheerfulness, frugality, and industry.

Their experiences must have required great *physical* courage, but this was not their greatest challenge. Brigham Young knew that the real challenge that faced these men was that of *moral* courage, and before they departed he promised them that if they lived the teachings of the Church "they would not be called upon to shed the blood of their fellow men." This prophecy was fulfilled.

Today the challenge of an LDS serviceman is not one primarily of physical courage. This is important, but physical courage is a quality which even the animals in the forests possess. Our real challenge is one of moral courage.

The desire and determination to live as we know we should has always been our greatest challenge. We must want to enjoy the fruits of righteousness—to take pride in doing what's right, to read good books, to take advantage of opportunities. We must pray specifically for the strength we need so that our "minds are firm," and we do put our "trust in God continually."²

¹*Essentials in Church History*, p. 410.

²*Alma* 57:27.

The Growth of a Missionary

With the upsurging of missionary work throughout the Church and the sending of hundreds of new missionaries into the field, a larger number of LDS young people are reaping the great benefits of the missionary system. These benefits cannot be measured, and the families and friends of the missionaries never cease to marvel at the unprecedented growth which takes place in their sons and daughters.

The life of each missionary is a story of sacrifice and blessing, of trials, discouragements, and thrilling spiritual experiences. Each missionary could probably write a book of his experiences. Each family thrills with his letters. They vividly depict a changing attitude, a concern for others, and a wonderful growing knowledge, proving that the things of the Spirit are the most important.

Here are excerpts from some letters from a young missionary. Simple but revealing, they are anonymous for obvious reasons. It is hoped that they will help young people realize the many blessings that are obtained by accepting a missionary call.

Our first letter was written by the missionary's mother, the remainder by the missionary. Each paragraph is part of a different letter.

* * * * *

Dear Son,

Bless you! What wonderful news you gave me last night. I'm still pinching myself (figuratively of course) to make sure it's true, because I've wanted it for so long. Last night when you asked me to guess what you had decided to do next year, I was really serious when I went into the list according to our last discussion. My first guess was that you were going away to college. I knew that you had felt left out when most of your friends went there, and you had to stay in the home university because of lack of funds. When that was not the answer, I supposed you were going to accept the teaching fellowship at our university as you worked for your doctor's degree.

I just couldn't believe it when you said, "I've decided to go on a mission." The thing I had wanted and prayed for had finally come! What joy welled in my heart as I realized that of your own free will

you had decided that was the thing you wanted most, too. Truly you have given to your parents the greatest gift possible, the proof that their teachings have really carried over into your life.

You've always said that the money you've been saving since you first started work as a newsboy ten years ago was to buy a new car. Now it will go for a mission! What a wonderful thing to spend it on.

Why am I writing such an epistle when you are still home? First, to get into practice for all the letters I'll write while you're gone, and second, I find it is so much easier to put my real thoughts and reactions down on paper. You are always so busy and in such a hurry that I follow you through the house while I try to tell you something, and then find after you've gone I haven't said the important things at all. I have a feeling you will be even busier while you prepare for a mission. That's why the letter. You can save it and read it any time, but I do want to tell you again how much I love you and how proud I am of you—how proud we all are! I'm sure you have a faint idea that we approve of you and your plans. *We do!* ! !

* * * * *

Dear Family,

Here we are safe and sound. The trip was wonderful and out of seventy-two passengers, sixty-eight were missionaries, so you can imagine the amount of milk we drank. Bet the airlines have to prepare specially when the missionaries take off. The food over here isn't bad at all, and my stomach is behaving nicely except that it is having a hard time getting used to two meals a day. For dinner we go down to a cafeteria which is self-service. You push a button for what you want. It is good food, but you'd be surprised what you get when you can't read the menu!

* * * * *

We have a new place—out in the country. We fix our own meals night and morning, and since there is only one little wood stove for which we have to chop the wood, we often have a cold meal. When you tract so many hours, there just isn't time to cook a meal. There is no hot (Continued on page 182)

Leaders and Communication

(Continued from page 157)

necessary before the leader of any organization can expect to have an efficient system of communication. Five characteristics deserve our attention:¹

1. *The channels of communication should definitely be known.* An efficient organization demands that each member know who is in his "chain of command," that is, to whom messages should be directed and from whom messages should be expected. Nothing breeds confusion like not knowing the channels

of communication. Many times it is assumed that "everyone knows" what the channels are, and nothing is ever said, and many things are never done. In reality, however, newly appointed ward, branch, stake, and district officers and teachers sometimes do not know to whom they are responsible; for example, if not explicitly informed, teachers in the MIA organizations often don't know to whom they should go for help. It always pays to take a little extra time to review the structural relationships of your organization for new people. The rewards will be great in efficient operation, newfound confidence, and lack of confusion. Make certain that the channels of communication are known.

2. *A formal channel of communication should reach every member of the organization.* Since an organization consists of relationships between communication units (a person in a position), it is essential that every member have some position in the organization. The priesthood quorums are continually admonished to see to it that every member has a "job." This, it seems, is a bold attempt to get every member into a formal channel of communication, to give all members some concrete connection with the organization.

As the head of an organization, one of your major responsibilities is to see that everyone has a position. You can draw a chart of all the positions in your organization (put them down on paper, in black and white), then match the positions with individuals. If you have more positions than people in the organization, you're safe; if you have more people than positions, someone is being left out, and that's bad.

Moreover, if you are organizing an activity, utilize this same principle: see that every individual involved is tied to it by a formal channel of communication, then make those channels known—announce who the chairman is, who his assistants are, and to whom each person is responsible. You'll have a much more efficient and smooth-working organization, as well as one with high morale.

3. *The lines of communication*

Our sincere resolves . . .

RICHARD L. EVANS



It would seem well to consider what happens to our sincere resolves. There are times when "We have a more or less conscious feeling of turning over a new leaf, of getting a fresh start, . . . and this consciousness is usually accompanied by a more or less definite determination to [do better, to be better]. . . . Later, . . . there [may be] a time when we repent of our repentance. . . ."² These words, written half a century or so ago, suggest that "This . . . is the season of many failures to carry out contracts that people have made with themselves. . . . This is the time of danger, when the strength of our resolution is put to the test. If we give way . . . we lose ground; . . . To lose confidence in other people is disheartening, to lose the confidence of other people is painful, but to lose confidence in one's self is fatal. . . ."² This often comes from attempting too much, from resolving too rashly. Sudden declarations, extreme statements, impetuous proposals, the sudden solemn swearing that we will assuredly do this or that, is often but the prelude to departure from avowed practice or improvement. And often it is better calmly, quietly, to do what we can than to vow that we will do more than we reasonably can. ("It is [as] important to keep the promises you make to yourself [as] those you make publicly.") But even when resolves are unwisely made, without preparedness or without full knowledge of facts, they should not be suddenly annulled simply on impulse but "abrogated [if at all] only after serious deliberation of our higher selves."² They should not be "cast aside in a moment under stress of the very temptation against which they were intended to guard."² It is well to resolve well, but it is not well to resolve rashly and then rashly retreat from resolve. Consistency, continuity are the real shapers of character, the real producers of improvement. And quiet, prayerful determination to do better, to be better, is better than a boastful declaration of what we are about to be. Better is it daily to go about being better than suddenly avow the sudden changing of ourselves, and then too soon find ourselves short of the substance to do what we have said. God grant us the quiet, consistent constancy of character required to resolve what we should, and then to see things through.

²The Independent, Editorial, January 9, 1908.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, January 7, 1962. Copyright 1962.

³See: C. I. Barnard, *The Functions of the Executive* (Cambridge: Harvard University Press, 1947), p. 73 ff.

should be as direct or short as possible. The basic premise here is that the shortest line is probably the most efficient one, that less distortion and misunderstanding occur in a message when the fewest number of people send and receive it. Many times in priesthood work, for example, a quorum will sponsor an event, and the president will assign special task committees to do the work. Unfortunately, the progress reports go first to a work chairman, then to a general chairman, then to a sub-chairman of one of the standing committees, then to the chairman of the standing committee, before the president or the quorum as a whole has access to the information. Each of the "communication units" through which a message must go, filter, sift, and change the message according to his point of view and personality. The nature of those who constitute the units, their capacity for understanding, their personal interests, and their desire to interpret, often distort the message. The one who receives the message thinks about it, and his tongue tingles to express his opinion, his personal interpretation of the message, which in turn may become integrated into it, thus contributing to its distortion. In addition, unnecessary communication units slow down the flow of messages from the organization head to members and back again. Try to keep the communication channels as short as possible.

4. *The complete line of communication should usually be used.* "Short-circuiting" the channels of communication is a devious practice. Nothing is more exasperating than having a superior skip your position in order to tell those responsible to you what they should be doing. Nothing destroys respect and confidence faster than being "jumped" in the channel of communication. The policy should always be to disseminate information very rigidly through the entire line of communication, even if it may seem to move slowly.

You may have been involved in the type of violation illustrated by this story: The stake YWMA activity channel of communication is something like this—stake YWMA president, age group counselor, stake Gleaner leader, ward Gleaner class leader, and ward Gleaners.

Messages should proceed from the top to the bottom and back in that order. In one stake it was decided that the Gleaners wanted a social activity. Without consulting the stake Gleaner leader, the stake YWMA activity counselor promptly proceeded to organize a camp-out for the girls. Arrangements were nearly completed before the stake

Gleaner leader became apprised of the plans. She immediately objected to the idea and called the party off. A serious conflict arose out of the matter, all unnecessarily. The complete channel of communication from the stake YWMA president to the ward Gleaners should have been used.

5. *The persons serving in key com-*

Manna . . . and men . . .

RICHARD L. EVANS



On a subject always seasonal, we would speak of gratitude and the giving and getting of gifts, first citing some thoughts from a thoughtful source of a half century or so ago: "If, the end of society is to produce the largest number of free human spirits, or generous human hearts, of strong human hands, of pure human homes, of noble human lives; . . . the setting free of those who are in bondage, the care and reverence for the man as a man, the open door to the boy and girl whose feet are eager to climb, . . . then let us reverently thank God that we were born in an age and [time] in which it is our supreme good fortune not to be 'ministered unto but to minister'—not to get only, but to give. As we think of all the needs of all people, of all who have been denied the great gift of freedom, or even food enough, or even the privilege of learning—denied even the simplest literacy, so-called—when we think of the problems, the sorrows, the needs, we may know that it is blessed to have been blessed with the opportunity for the giving of service, of substance, and of ourselves. And when we pray for others, may God help us in part to answer our own prayers through our own earnest efforts; for he works many miracles and many services through the means of men. Manna from heaven may come under some circumstances, but help from the hands of other men blesses both giver and receiver and is not necessarily costly; for it may be so simple, yet so great a gift, as counsel or companionship, or comfort, or the giving of talent or a little time, or simply showing an honest interest in others that gives them a sense that they are not alone in life. Such sometimes are among the greatest of gifts. "Then shall the King say unto them . . . Come, ye blessed of my Father, . . . For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: . . . Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? . . . or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them. Verily I say unto you, Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me."²

¹Editorial, *The Outlook*, November 26, 1904.

²Matthew 25:34-40.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, December 17, 1961. Copyright 1961.

munication positions should be competent. This suggests that leaders and officials have the responsibility of becoming more effective communicators. It practically goes without saying that the quality of

communication throughout the entire organization is affected by the communication example set by the leaders. Violations of communication principles may give birth to misunderstandings. We should take

the advice of the Apostle Paul when he says, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."² It is the responsibility of leaders to preserve the truth and to communicate the truth competently. Brethren and sisters interested in exemplifying their callings will seek to improve their ability and skill in communication at every opportunity.

Let us now consider some of the specific attitudes and practices that contribute to maintaining an effective communication system. Conscientious leaders should:

1. *Be communication-minded.* Every decision has a communications angle. Be concerned with establishing the proper climate for effective communication and seek to insure an adequate communication program in your organization. Constantly look for ways of improving the communication procedures and techniques employed by you and the members of your organization.

2. *Emphasize face-to-face contacts and oral communication as much as you can.* Members of an organization generally prefer the personal atmosphere that emanates from face-to-face meetings much more than they do impersonal letters or notes. One reason for this is the opportunity face-to-face communication presents for seeing, hearing, and feeling the emotional content of messages as well as the surface meanings—that is, you can usually understand better what another person means if you can see his bodily actions and hear the tone of his voice. In other words, non-verbal messages have an important influence on verbal messages. By meeting members of your organization face-to-face, they are given the opportunity of checking the consistency of your words and your actions, and you have the opportunity of receiving messages from them. This should tell you, of course, that by improving your listening and observing habits you become a better communicator and leader.

3. *Get into the habit of seeing the other person's point of view.* Too many leaders fail to recognize, or ignore the fact, that a person's un-

The Words of Christmas . . .

RICHARD L. EVANS



We have heard the sounds of Christmas, and have seen the sights of Christmas, and have felt the feelings of Christmas, and now for a moment may we mention the words of Christmas—words with which it is inseparably associated—such as family, friends; fellowship and feasting; trees and trimmings; secrets and surprises; gifts and giving; warmer feelings from stranger to stranger, from friend to friend, with a mellowing influence always; and with the currt comment less likely to occur at Christmas. As the poet has put it: "Oh, somehow it seems to me that at Christmas, man is almost what God sent him here to be."¹ There are other words that come to mind at Christmas: music and memories; beloved faces; vacant chairs; loved ones with us, loved ones away; home and love and peace, which are surely among the world's most wonderful words. Scripture counsels us to "love one another,"² to "love our neighbour,"³ to "love . . . the stranger,"⁴ even to "love our enemies,"⁵ to "love the Lord with all our hearts"⁶—and even to love ourselves, by living so as to have happiness. And as to peace—peace within as well as outward—the peace of which the angels sang as they heralded the birth of the Prince of Peace—in such a time as ours, we may well search ourselves to see what words are associated with peace. Peace is not passive but positive. It is service; it is sharing; it is fairness; it is honesty; it is cleanliness of thinking; it is cleanliness of conduct; it is a clear and quiet conscience; it is freedom from quarreling and conflict; it is living within law, and it comes with loving men and proving it, and loving God and keeping his commandments. And now the final word concerning Christmas—and that is Christ—without whom there would be no Christmas. And earnestly we would here and now acknowledge a conviction from the certainty of our souls, that Jesus is the Christ, the divine Son of God, the Only Begotten of the Father in the flesh, our Lord, our Savior, and Redeemer, who lived and died and came forth from death to life in a literal reality of resurrection. And with Job we would witness these words: "I know that my Redeemer liveth."⁷ God bless us everyone, and help us all to keep within our hearts and homes the words and spirit of Christmas, and to receive, this day—and always, the great gift of personal peace.

¹Edgar A. Guest.

²1 Peter 1:22.

³See Matt. 19:19.

⁴Deut. 10:19.

⁵See Luke 6:27.

⁶Matt. 22:37.

⁷Job 19:25.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, December 24, 1961. Copyright 1961.

²Ephesians 4:29.

understanding and acceptance of ideas and suggestions often depend on his own personal position in the organization. Who is he? What is his perspective according to his position in this organization? Answers to these questions will help you see the other person's point of view and make you better able to communicate with him.

4. *Give reasons for plans, instructions, and policies that are issued.* Every leader desires willing and co-operative followers. However, nothing discourages and alienates intelligent members of an organization more than having the leader assume that they should accept instructions and assignments without reason. One way to encourage co-operation is to let members know in advance, then to give plenty of reasons for assignments and changes. Develop a spirit of "power-with" rather than "power-over" people by seeking their support.

5. *Encourage as much participation and discussion as possible.* Check to make certain that the channels of communication are really open. This means that you must consciously seek and want the ideas and assistance of members—that they are able to send messages to you. Make it easy for members of your organization to bring ideas, suggestions, and questions to you. Make yourself accessible—arrange to be where people can see and meet with you. Then, listen to them. Be willing to answer questions and admit errors.

6. *Let subordinates know where they stand.* Don't be "close-mouth" about either praise or correction. In general, though, neither blame nor praise a member of your organization in public. When you blame a man in public, you lower his prestige and self-respect as well as the respect of others for you. On the other hand, frequent praise may embarrass a man because he and those around him may not feel that the praise is warranted. Appropriate recognition for work well done is, naturally, thoughtful leadership. Praise and correct, but do it in private.

7. *Preserve the ego of the communicatee.* Make it easy for the other person to "save face." This principle applies most often in the process of maintaining discipline in an organization. Usually there are

compelling reasons why an individual disobeys an order or fails to complete an assignment. When something goes wrong, the good leader will take aside the person who is apparently responsible and instead of bawling him out, ask him to explain how the mistake was made and how it can be avoided another time. Allow him to make a complete explanation and to defend his position. Above all, listen

to and accept his reasons, then try to correct the situation with him.

8. *Utilize a wide variety of communication media, forms, and techniques.* Some of us may think that an announcement in a gathering is the only form of communication we need to use in order to keep members of our organization informed, co-operating, and working efficiently. This is not the case; every available means should be em-

“... to perfect ourselves . . .”

RICHARD L. EVANS



Any passing of a season is somewhat sobering, because time is the measurement of life, and in spending time we spend ourselves. At any particular point of time it may be difficult to see direction. And often in uncertainty there is fear of the future. But "There must be drift," said Oliver Wendell Holmes, "if one will go prepared and have patience, [there must be a drift] which will bring one out to daylight. . . . One is safe in trusting to courage and to time. . . .¹ As to time: We can't save it; we can't call it back; we can't re-use any of it, ever. It is precious and important. Many years ago, in a letter to a friend, Tolstoi wrote: "I . . . felt very sorry when I learned of your useless, senseless mode of life, as you put it. . . . A life with which he that leads it is not satisfied, is worst of all. . . . We must not waste our life at random, and wherever we are, under all circumstances, we can do that for which life was given unto us,—that is, to perfect ourselves, draw nearer to God. . . . It is not only possible to perfect ourselves and to draw nearer to God at all times and everywhere, but it is not difficult to do. . . . If you will but abstain from doing that which you consider wrong, then you will surely do good, because a healthy man cannot remain idle. . . . Restrain yourself, do not quarrel, do not try to make a display of yourself. . . . If man will but refuse to give himself to temptations and to deceits which force him to waste his life for nothing, love will appear and will perform in him the work of God. . . .² All this simply suggests at this season: an honest appraisal of the past, without undue dramatics or discouragement; and without feeling sorry for ourselves, but with a quiet resolve to live better, to be better, with thoughtfulness, repenting, improving, forgiving, understanding; forgetting some things, remembering others, drawing nearer to each other, nearer to truth, nearer to our Father in heaven, nearer to the quietness of conscience that comes with keeping his commandments, trusting to patience and understanding, "to courage and to time," with a quiet consistency of purpose, as we repent and improve. God be thanked for the principle of repentance, and for faith in the future.

¹Justice Oliver Wendell Holmes, cited in *Yankee from Olympus*.

²Leo Tolstoi, *More Thoughts on Life*.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, December 31, 1961. Copyright 1962.

ployed. Special mimeographed bulletins, newsletters, ward newspapers, personal interviews, daily contacts, meetings, telephone calls, are only some of the ways in which the head of an organization may communicate with members. As an alert leader you will think of many more techniques for communicating with members of your organization.

9. *Prepare and plan communications in advance.* This applies to every technique of communication you employ. How often we hear the criticism that speakers, committee chairmen, and other responsible leaders are endlessly unprepared. Lack of preparation characterizes so

many leaders that even the slightest amount of pre-planning is hailed as an adventure into uncharted areas. The seemingly simple face-to-face oral communications as well as highly complex written communication should be carefully planned in advance; for example, care should be exercised in phrasing announcements concisely and clearly. Many times misunderstandings are encouraged by hastily offered announcements in meetings. Don't be careless with the time and efforts of your listeners. Avoid impulsive communications.

Although this list could be expanded, these suggestions, if con-

scientiously applied, can decidedly improve the quality of communication in our organizations. We cannot turn our backs on the fact that better communication is a challenge that leaders everywhere must meet. Those who are not aware of their communication responsibilities cannot hope to promote the work to which they have been called. In other words, we cannot fully magnify our leadership calling if we fail to establish a climate for effective communication in our organizations by setting a proper example or if we fail to acquire the necessary skills and abilities to communicate effectively ourselves.

The Growth of a Missionary (Continued from page 177)

water, and is the bathroom cold! The living is rather old-fashioned, but it will do me good, and already it has made me appreciate home and my family so much more.

• • • • •

There are surely some wonderful people here, and I feel so sorry for them. There are so many who would love to join the Church, but if they do, they lose their friends, their job, everything! Girls who belong to the Church never go out because there just aren't any boys who belong, and other boys won't go with "Mormons." I have seen four families accept the gospel and its teachings as the word of God, but because of various pressures they told us they just couldn't join the Church right now. It is discouraging to see this happen. When people know the truthfulness of the gospel, you want to see them in the Church. I know some time the Lord will open up ways, but right now it is difficult. Don't get me wrong. I am enjoying the work and can feel the Spirit of the Lord. This is a wonderful land, and I wouldn't want to be in any other mission in the Church. I really am happy and am just yearning for the day when I can really teach these people the truth.

• • • • •

Well, I got my "Dear John" letter! I'm sad, of course, because

right now I feel as if I'll always love her, and yet it is probably for the best, because now I can put my whole thought and energy into my work, and I do want to help these people so much. They are wonderful! Sometimes it is hard to see that you are helping them in any way because most of the time they just don't want to listen. Once in a while you meet a fine family who are really interested in the gospel, and it is a real thrill to see them accept the gospel as the truth. We have one family like that now. They know the gospel is true, and they want to join the Church, but there are a few things stopping them such as pressure from friends and working associates. Will you write them a letter telling them how much the gospel means to you and our family? We visit them at least once a week, and they are so kind to us. Last Sunday they came to Church for the first time, and it was a special meeting for investigators and was really fabulous. They were very impressed by it and have promised to come regularly. It is really wonderful to see people progressing in the gospel!

• • • • •

The devil surely has a strong hold on the hearts of men, and the only thing that can break that hold is the Spirit of the Lord. So if a missionary can be humble and worthy of this Spirit, he has in his power the only tool that can do the job.


Moved again! Imagine, the first missionaries in this city— isn't that exciting? The first night we stayed at the hotel, and it was very expensive (\$2.75). It was so good to see the American flag flying with their flag because we were staying there. We are going to work so hard here. I am fine and enjoying the work more every day.

• • • • •

We really are getting into the swing of things. We held eighty-nine cottage meetings this week, met seventy-eight new families, and got into seventy-one percent of the homes where there was anyone home. Isn't that wonderful? Yes, I'm a little thinner, but I'd rather be underweight than overweight, and I have never been as healthy or as happy as I am now!

• • • • •

My love for the gospel is growing to such an extent that I wish I could spend my life working for and in the Church. I'm so grateful that I decided on a mission, for I feel that my eyes have been opened to the true importance of the gospel— something I am afraid would never have happened to me by any other means. This is the kind of happiness I am striving for and always shall, now that my eyes have been opened through this wonderful mission.



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Utah Copper Division



Kennecott Copper Corporation

PROUD TO BE PART OF A GROWING UTAH

A Cup of Tea

(Continued from page 161)

winding Tokaido Road between Kyoto and Tokyo. Now for the first time in all those centuries a conquering foreign enemy appeared on this dusty road.

With mixed feelings of awe and fear the villagers wondered what unspeakable things would now befall them. It was the children, however, who first learned the true nature of the blond invaders. With the courage of youth they ventured into the streets to see the Americans smile and throw candy from the trucks. The big fear was all over. Later the foreign soldiers came to the village to trade items of food for silk and curios. It was then that a knowledge of English became the most valuable talent in the hungry village, and the merchants suddenly recalled a man who understood such strange tongue. In the past some had ridiculed this quiet, scholarly man for his strong faith in the Christian Bible; but Tatsui Sato was now a voice for the village.

By the 22nd of November it was cold and quiet as Sato San discussed the hard times with villagers gathered in a tea shop near the North Bridge. It was almost dark when someone noticed three American soldiers standing in the deserted road outside. They appeared to be waiting for a ride to some military camp. Through the windows of the shop the foreigners could be seen stamping their feet on the hard ground outside to keep warm as their breath showed in the frosty air. Several people suggested inviting them into the shop to warm themselves, but only Sato San could speak English.

The three foreign soldiers looked up in surprise as the dignified Japanese man asked in English: "Won't you come in and get warm while you are waiting?" Sato San then recognized one of the men as a Mr. Mel Arnold who had previously come to his silk and curio store. The other two men introduced themselves as Ray Hanks and Reed Davis.

Inside the shop the Americans expressed their thanks as they rubbed their hands over the meager coals in the *hibachi* charcoal brazier. As

a token of hospitality the master of the house presented each visitor with a hot boiled chicken egg to warm the hands and stomach. When a woman brought steaming cups of the best Shizuoka green tea, however, the villagers were astonished to see the foreigners decline to drink it. "Thank you, but we do not drink tea or use other stimulants," the one called Hanks said. "Our Church teaches us that our bodies are a very sacred gift from God, and that we should take special care of our health."

"This is a very strange teaching," Sato San said. "I have never heard of such a belief although I have studied the Bible."

BREEZES

BY FRANCES GORMAN RISSER

*The breezes have to go to school
Each season, so they'll know
The rules to follow: Just how much,
How long, and when to blow!*

*In Spring they help young birds to fly
And clean up after showers;
In Summer they'll fan drooping grass
And dust off leaves and flowers;*

*In Autumn they will help the trees
Discard red leaves and brown;
In Winter snow-wreathed breezes
guide
Old Santa into town!*

The visitors then explained about a revelation from God called the "Word of Wisdom," and also said that the believers in this Church were called Mormons after a sacred history book copied from ancient records. In answer to his request one of the Americans promised to bring Sato San a copy of this Book of Mormon when they came again. As the three men left to board a big truck one villager was heard to say, "*Mezurashii Ne*—these Americans are very strange indeed. I'm afraid that they cannot be understood like ordinary people."

As promised, Mel Arnold and Ray Hanks did return to Narumi with a Book of Mormon, and began to hold study classes with the Sato family. Tatsui Sato read the book carefully from cover to cover, and then

re-read, studied, and prayed. Other Mormon soldiers came to their small home now, and Sato San and his wife started a small Sunday School for neighborhood children. Later they were inviting Japanese friends to the weekly study classes. On the night of January 27, 1946 a young Mormon chaplain, Norton Nelson, came to their gospel study class during a blinding snowstorm. After the closing prayer that night, a full moon broke through the clouds to reveal a glittering landscape of deep new snow. The storm had completely stopped all road traffic. Chaplain Nelson and his friends waded through the deep moonlit snow all that night to return the thirty miles to their replacement depot near the town of Okazaki.

There was still sickness in the Sato family, but the new friends brought candies and foreign foods. For the first time in his life little Yasuo tasted various strange canned fruits and meats. One unnamed Mormon serviceman may have helped save their lives during this hungry post-war period. Each day for several months he stopped his big Army bread truck at the North Bridge just long enough to throw down several loaves of still warm GI bread. There were many prayers of thanks each time as he roared off down the dusty road again.

By the time the summer rains came to Narumi village, Tatsui Sato and his wife Chiyo were convinced that the Book of Mormon was true. Their lives had changed greatly since the Latter-day Saint servicemen had first declined to drink their tea and had told of their beliefs. On July 7, 1946, Tatsui Sato was baptized in a swimming pool at the Kansai University in Osaka by C. Elliot Richards. Tatsui's faithful wife Chiyo and frail son Yasuo were also baptized and confirmed that day. This was the first baptism of local Saints in Japan for over twenty years and the beginning of a new era for the Church in the Far East.

In early 1948, Honolulu Church leader Edward L. Clissold re-opened the Japanese Mission. In June of that year the first five missionaries arrived in Tokyo. All of these elders were veterans of the Pacific war against Japan.

As the postwar missionary work spread out among the ninety million people of Japan, Brother and

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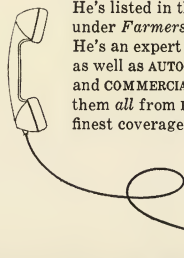
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Sister Tatsui Sato were among the many who helped open the way. Many who later joined the Church were to first hear the inspiring Joseph Smith story while seated on the crowded *tatami* straw mats in the little Sato home. Over the years numerous new elders came to an understanding of the complex Japanese language through the patient explanations of skilled Brother Sato. Sister Sato mended the elders' socks and presented tiny loaves of bread she had baked over a charcoal brazier. Their son Yasuo, very ill before his baptism, completely recovered his health and sprouted up to become the largest boy in his school class.

On June 12, 1949, Elder Matthew Cowley, then touring the Japanese Mission, ordained Brother Tatsui Sato an elder. This was the first such ordination to the Melchizedek Priesthood in Japan in several decades. In a special blessing with this ordinance Brother Sato was also set apart as the official interpreter and translator for the new Japanese Mission.

A great and urgent task lay ahead for the new translator. In the growing mission there was a pressing need for more Church tracts, manuals, and for a re-translation of the Book of Mormon. In the forty years

since Elder Alma O. Taylor had laboriously completed the original Book of Mormon translation and publication the Japanese language had undergone numerous changes and modernizations. The Doctrine and Covenants and the Pearl of Great Price had never been translated. Moving his family from the ancestral village of Narumi to Tokyo, Brother Sato prayerfully opened his dictionaries and began: *Moromon ga Nefti no han kara tote jibun no te de betsu no han kizan da kiroku*. "An account written by the hand of Mormon upon plates taken from the plates of Nephi."

Day after day the carefully written pages of Kanji characters grew. Years of study, discussion, and weighing each word were to pass before the final modern and inspiring Book of Mormon translation appeared in print. The Doctrine and Covenants and Pearl of Great Price were also rendered into the same easy-to-read Japanese characters. After nine years of patient labor Brother Tatsui Sato's final translation of the standard works of the Church of Jesus Christ of Latter-day Saints was completed. This great message of the restored gospel could go out in the language of the kingdom to the now almost one hundred million people of Japan. In

Korea, Okinawa, and China also, those who read the Japanese characters would eagerly seek copies of these publications. The way had been further opened for a great work in Asia.

Each weekday now Brother Tatsui Sato continues his important work in a small sunlit room on the Church property in Tokyo. More pamphlets and lessons are ever in demand for translation in a growing mission. His faithful wife Chiyo died in 1959. Their alert son Yasuo is now an engineering student in a big Tokyo university. Recently Brother Sato became the first convert in Asia to ordain a son to the Melchizedek Priesthood.

Looking back over these events that have changed many lives and will yet influence multitudes, we marvel at the way this one man first heard the gospel message. We can picture that cold night fifteen years ago in the little village of Narumi, Japan, when the unknown American soldiers entered that small tea shop. And we wonder how things might have been if the strangers had just drunk their tea and departed into the night.

There are others like Brother Sato waiting in the world for this great message. Perhaps you will meet such a person today.

Establishing a Helping Relationship

(Continued from page 169)

of annoyance, dissatisfaction, or judgment, whether he is consciously aware of it or not, the communication contains contradictory messages to the other person. One's words may say one thing, but in a subtle way convey a feeling of annoyance, dissatisfaction, or judgment. Such a condition seems to confuse the other person and causes him to be distrustful of the relationship, and little if no help results. Whether it be a teacher in seminary, Sunday School, or institute, a bishop, or a parent, it is valuable that

true feelings are experienced in honesty and with humility. When this is done, the person receiving help is free to grow. He feels accepted and worthy in this healthy relationship. When this is not the case, and the person seeking help feels the lack of sincerity and trustworthiness from the helper, he recoils and counters with defensiveness. This reduces the chance for real growth. It is basic for anyone who intends to establish any kind of a helping relationship to realize that it is safe to be "transparently" real. When one creates an atmosphere where no feelings relevant to the relationship are hidden to the helper or to the other person, then one can be almost sure that the re-

lationship will be a helpful one. A teacher, friend, or leader must be sensitively aware of and acceptant of his own feelings. Then he is in a position to form a helping relationship with another.

It is profitable to evaluate one more question presented by Rogers to those in the role of helping others. "Can I let myself experience positive attitudes toward this other person—attitudes of warmth, caring, liking, interest, and respect?"⁵

The helping person may feel that if he shows that he really cares for another, that person may take undue advantage. This may lead to serious demands upon one's time and of one's emotional strength. Therefore,

⁵*Ibid.*, p. 7.

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many tend to create a barrier between themselves and others. An attitude of aloofness or a "professional" impersonal relationship is developed.

It has been observed in clinical areas that some counselors develop elaborate diagnostic formulations, seeing the other person more as an object than a real living person with feelings and emotions like himself. The same is often true in teaching and administrative work, where all kinds of evaluative procedures have been developed. Such an attitude may leave the person seeking help with a feeling of being threatened and rejected. Counselors need to know and sincerely believe that in helping others it is safe to care. It is safe to be "transparently real." It is helpful for others to know that we *really* accept and care for them.

When one is accepted for what he is—honest or deceitful, infantile or adult—he will find new hope and purpose in his desire for change. His self-confidence grows, and he is able to reciprocate the love, kindness, and respect he has received, thus permitting permanent change. Step by step he moves from the unawareness of his problems to the recognition of contradictions in his life. When a person feels he is fully received and accepted with his inconsistencies, he is then able to release the things which have been hidden or "stuck" in the self, and only then is he able to begin accepting his present feelings. He is now more free to proceed on his own. Being less bound by the past, he can live more fully in the present.

One final question remains. *How sincerely does one feel about his relationship with those seeking help?*

It is a sacred situation when inviting or accepting the confidence of another. More harm is done than good accomplished when one enters into a helping relationship with a person and then withdraws when difficulties present themselves. A helping person cannot treat such relationships as he would a streetcar, entering and leaving at will. People in need of help often spend a great deal of time gaining enough courage to attempt change. The author was made keenly aware of this fact during a fourth counseling session when a client (student) reported to him she had tested him in every way over a long period

of time before asking for an appointment.

People needing help are often fearful that should they seek help they may be rejected or forgotten at some point during the counseling sessions. This fear of rejection is one of the prime reasons for disturbance in many people having in the past felt the rejection or disinterest of people in general. Since the intimate life of a person is sacred, every helping person should

THE TEMPLE

BY CECIL WARREN

The Lord has built a temple.
Built it in the wilderness,
And its spires are towered beauty
Which mere words cannot express.

The walls are tall and stately,
The windows of stained glass
Through which the rainbow colors
Of the Lord of Hosts shall pass.

The altar is a haven
Which by God is sanctified,
And earthly thoughts of evil
By his will are held outside.

The door is always open
For the service of mankind;
And I enter there to worship
With heart and soul and mind.

I shall take this temple with me
On each journey which I start,
For the Lord has built his temple
In the confines of my heart.

have genuine feelings about his part in that relationship. Again let it be said that if the counselor does not fully intend to see the counseling through to completion, or make adequate referral, it would be better for the person to have never entered the relationship.

The purpose of this article has been to discuss some of the aspects of counseling. Principally it has dealt with *conditions of establishing a helping relationship*. It has been the desire of the author to suggest to those who counsel, some of the problems they meet in counseling relationships.

First. As a helping person one should have the intent of helping the other become more mature, more able to cope with life's problems.

Second. One should realize he cannot be successful in helping others unless he himself is a well-organized and unified personality. Stated another way, the degree to which one can create relationships which facilitate the growth of someone else is determined by the growth he has achieved in himself. Counselors then are always in the state of "becoming." Being in this state the counselor within the Church is teachable, understanding, and humble in his work, relying constantly upon the Holy Ghost as his guide and inspiration.

Third. He should realize that he must be perceived as being trustworthy and dependable, with genuine feelings of interest and caring. The expression of feelings is more than just verbal statements. Since feelings are so accurately discernible by the person being helped, there must be consistency between what one says and how one feels.

Fourth. He should recognize that the giving of advice, judgment, or admonishments is not looked upon by many counselors as being therapeutic. Such treatment causes one to feel threatened. Any person experiencing feelings of threat responds automatically with a defensive attitude, thus inhibiting the growth process.

Fifth. The sacredness of the counseling relationship should be seriously considered. Because the one seeking help has his very future at stake, the helper must not take this trust lightly. And if such a relationship is not to reach a real measure of completion, it would be better never to begin.

It is the author's opinion that there is a need to evaluate more closely the many problems relative to the inability of many church members emotionally to conduct their lives so they can more adequately live the gospel. Our emotional reactions or the way we feel toward people and things largely determine our capacity to live our religion. Therefore, it is within the reach of those who counsel to help people find themselves and more readily harmonize their lives with the teachings of the Master.

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Why the Pioneer Memorial Theater?

(Continued from page 155)

approach to the elevation of the university campus makes it possible to obtain entrance to the new theater by only two low broad steps.

All the graciously open welcome of the original foyer of the Salt Lake Theatre has been duplicated and enhanced. Passing through glass doors that are a part of the two-story glass front of the Memorial Theater, one sees on the left wall a corner-stone gift from the government of Greece; some of bas-relief done on a bit of marble from the Acropolis by the Greek sculptor, Andre Timbroo. Coming from the birthplace of formal theater, the gift merits a particular setting.

Beyond the foyer, both left and right, spacious hallways are flanked with cloak rooms where one may deposit wraps before entering the main auditorium. The continental seating plan of no chair directly behind another assures every patron an unobstructed view of the stage. Aisles separating each row of seats make it possible to reach one's place without inconveniencing those already seated; and thanks to modern designing, no member of the audience, even those of the gallery, will be more than ninety feet from the stage.

Above the 550 seats of the main floor will extend the loge reached from the second floor and containing 159 choice chairs placed in commanding view. Also on the second floor directly above the foyer will be a museum containing relics of the Salt Lake Theatre and its era.

The gallery reached from the third floor will seat 291 making a total audience of a thousand people in this main theater auditorium. The

old Salt Lake Theatre with its Parquette section, its Dress Circle, Family Circle, and Third Circle could accommodate more than 1,600 people if necessary.

But there is a second "Little Theater" in the student floor of this Pioneer Memorial Theater which will accommodate an audience of three hundred fifty people and with which the scenery of the main theater will be interchangeable. All stage wings and drops will be electrically controlled and will hang from grooves in the ceiling when not in use.

Brigham Young provided a Green Room of stately elegance for his theater, but its modern counterpart while spacious and attractive is fundamentally keyed to efficiency. Ten office rooms adjoin it, and there is a spacious snack bar equipped with cooking facilities and food storage space adequate to serve two hundred people.

The "Little Theater" on the Student Floor has its own Green Room, dressing rooms, and a small snack bar. There are a ticket office for the public, a lounge, library, and two rehearsal rooms. The scenery shops which are on this floor can be serviced by elevators large enough to allow a loaded truck to drive on and be lowered down to where supplies can be unloaded at the source of need. The costuming department, too, will enjoy this elevator service.

Those who had charge of costuming a century ago and were so proud of the ample cupboards and closet space afforded them would have deemed such conveniences as now exist to be improbabilities. Adjacent to the costumer's office is a large cutting and sewing room with fitting rooms nearby and a storage vault to hold large quantities of materials. There is a storage room arranged to hold five thousand costumes in ready accessibility, and a fully equipped laundry with a

steam press to assist in preserving the costumes.

The gallery for scene painters of the old theater was in an attic corner high above and back of the stage. It was accommodated with good north light for day time hours and coal oil lamps and candles were used at night. Our modern scene painters will work in a similar location but their lighting will be adjustable to their slightest needs.

Lighting throughout the entire new theater is so arranged and so concealed as to give maximum comfort and yet can be projected where and when desired for countless and varied effects, and all by push-button control.

After the Salt Lake Theatre was first remodeled in 1865 the stage manager was happy to be able to "instantly communicate" with the prompter and musicians "by the tingle of the bell and the speaking tube." Today all elements of the new theater can commune with each other via an extensive inter-communication wiring system.

By modern design and invention acoustics are excellent, but acoustics of the old Salt Lake Theatre were famous because of designing by the builders. They found it necessary to reduce the magnificent ninety-five foot center arch of their auditorium by twenty-five feet, but the acoustical results were worth the partial sacrifice of beauty.

It was soon found necessary to cut away the originally deep stage apron of the beloved old theater in order to make room for an expanded orchestra, but today a spacious and convenient musicians' pit is buried under an expansive and adjustable apron that will permit contact of performers and audience if desired.

The stage so famous a century ago was forty feet wide, forty feet high, and sixty-two feet deep, but the new stage is quite differently proportioned. Audiences will view an expanse of stage one hundred and

SPRING WIND

BY KATHERINE HUNN KARSNER

*The wind shrugged her shoulders
and tucked up her petticoats,
Tied back her hair with a veil of the
sky.*

*Then swept clean a meadow and
shook from her apron
Anemones, violets, the first butter-
fly!*

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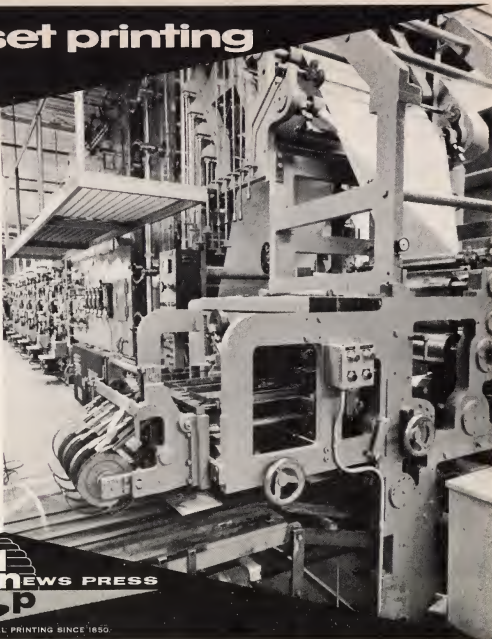
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twenty-eight feet wide, sixty-five feet deep and sixty-five feet high, and it will be equipped with two large elevators each ten by forty feet, affording vast staging possibilities.

For this main stage two dressing rooms each for fifty people have convenient clothes closets and immense mirrors abundantly lighted, and modern plumbing is near. Even

cooking arrangements for light refreshments are available, and two soundproof rehearsal rooms are close by where those off stage may be reviewing their parts or where whole casts may be preparing another drama even while the play of the evening is in progress. The memorial building is a school of drama as well as a theater.

“... let the Nation search itself...”

RICHARD L. EVANS



Last week we spoke of giving gratitude, and cited these sentences: "He who receives a gift worthily always asks himself what he has done to deserve [it]. . . . Perhaps the finest part of a gift is the searching of soul which it brings with it; and the greater the gift the more frankly ought the man who receives it to [search] himself. . . ."¹ Now the theme of giving gratitude need not, should not, be confined to one day, one week. Thanks is always seasonable, beyond any season that may be set aside. And so we would turn today to a wider searching of ourselves, not personally only, but as a people, and would cite some meaningful sentences which, some sixty years ago, appeared in print, yet seem to have a message for this moment: "It is a time, not for exaltation, but for searching of the conscience, for humility of spirit, for the heartfelt prayer of the whole people for light, for guidance, for strength, for sanity, for that passion for righteousness which consumes all . . . pride, scorn, arrogance, and trust in the things that perish. . . ."² "Some of us have grown so critical in spirit, and have . . . forgotten our history [and have become accustomed to such] inestimable blessings that we forget how precious they are and how recently they have been bestowed. . . . It is given only to the spiritually-minded to understand a country like ours, as it is given only to the spiritually-minded to transform it from prophecy into achievement. . . ."³ "Therefore, let the Nation search itself as never before to discover if it be worthy of these great gifts. . . ."⁴ And thus let us plead and pray: "Almighty God, who in former time leddest our fathers forth . . . give Thy grace . . . to us their children, that we may always . . . do Thy will. Bless our land with honorable industry, sound learning, and pure manners. Defend our liberties; preserve our unity. Save us from violence, discord, and confusion . . . and from every evil way. . . . Endue with the spirit of wisdom those whom we intrust in Thy name with the authority of governance, to the end that there may be peace at home and that we keep our place among the nations of the earth. . . . Temper our self-confidence with thankfulness"⁵—and our fear with courage and faith. Then let us on our knees thank God for all that he has given.

¹Editorial, *The Outlook*, 29 Nov., 1902.

²*Ibid.*, 26 Nov., 1904.

³"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, November 26, 1961. Copyright 1961.

Noted as was the Salt Lake Theatre for its backstage conveniences, no actor or actress who performed there, no dramatic star of the past century, dreamed of such comforts as now exist in this great Pioneer Memorial Theater. Accommodations for stars directly off each side of the stage include a bath, a dressing room, and a small reception hall where guests or members of the press may be received.

Because the exterior of the building of the Daughters of Utah Pioneers is a replica of the pioneer theater it was deemed best that the memorial should emulate in spirit and quality. The new building has no windows, the ultra modern two-story glass wall at the west admitting the only daylight, but theater is basically a nocturnal affair, and electricity provides the equivalent of daylight. "Washed air" from an ultra modern plant will keep the atmosphere of the entire building fresh and clean and temperately warm or cool as desired.

Pioneer audiences appreciated great plays along with glittering "spectaculars," musical comedies, and popular melodramas. Thirty-nine unabridged Shakespearean dramas were presented during the first seven years of the Salt Lake Theatre.

More than a hundred years before the *Encyclopedia Americana* wrote that "theatre by modern standards is one of the media in the service of man's attempt to understand the world and himself," Mormons were actively engaged in producing theater for that purpose. While many Americans and Europeans were still considering theater to be a source of evil, Mormons were embracing it as a desirable medium of learning truth.

No people today can equal the dramatic activity record of the Church of Jesus Christ of Latter-day Saints. Fostered by the Mutual Improvement Associations, such activity is shared by hundreds of thousands of members young and old.

The new Pioneer Memorial Theater will seek to produce drama that is not just a reflection of life, but rather an "active search for the truths of existence." But to become the greatest theater in the world, it must needs be a community effort. Will we, the people, do our share?

Land of Paul

(Continued from page 176)

Minor is the ruins of ancient Ephesus, located on the southwest coast of Turkey about seventy-five miles south of the port city of Izmir. In its heyday Ephesus was the most famous city in Asia Minor and one of the important metropolises of the world. The Temple of Diana, said to be one of the seven wonders of the ancient world, was the gathering place of the paganistic world for many centuries. The first bank reportedly was founded in Ephesus after the invention of money. The population of Ephesus rose to 200,000.⁷

It was to this great pagan city that Paul preached as a missionary for three years. As recorded in Acts 19:23-41, Paul and his companions eventually ran into trouble with the silversmiths who were making silver shrines for the pagan goddess Diana. They were hauled into the great theater and tried before the multitude on charges of wrecking the lucrative business of Demetrius and his associates.

Today the Temple of Diana is a water-logged ruin. At first glance it appeared to the author to be little more than a frog pond though one can make out the ground plan of the huge structure which historians say was larger and more famous than the Parthenon in Athens.⁸

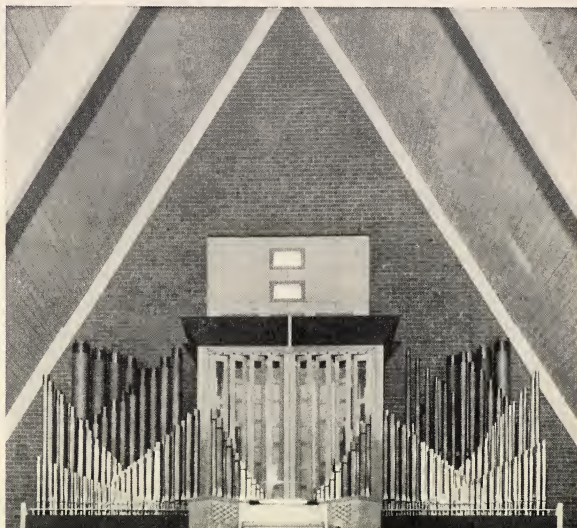
However, the great stone amphitheater where Paul was tried still stands, although most of the seats have been removed and used in other buildings. The theater was rebuilt several times, its final construction having begun under the reign of Claudius (41-54 AD). Two passageways divide the seating section into three areas, each of which accommodates twenty-two rows of seats. Thus the amphitheater comfortably seated 25,000 in Roman times.⁹

Today if one is not afraid of snakes or lizards, he can pick his way through sticky weeds to the top of the empty, cavernous bowl. To the east, on Mt. Pion, against whose steep, rocky slopes the amphitheater rests, he may see scraggly Turkish cattle grazing. And looking out to the west, he sees countless tons of other Roman ruins—the

massive Serapis temple, the old Roman baths, the marble street, the market place, and other once impressive sculptured structures.

As one walks about the ruins, he sees poppies waving in the corn, and yellow pea-flowers, wild mustard, anemones, small marguerites, and forget-me-nots growing beside

the road and on every space of unturned ground. And wherever he looks, little chips of white marble.¹⁰ He will see tourists, for Ephesus is drawing an ever-increasing throng of visitors. In the distance he hears a chicken cackle and sees peasants toiling in tobacco fields. But otherwise he will find



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Ephesus as dead today as the marble reminders of her past greatness.

Historians say the Goths destroyed both the city and the paganistic Temple of Diana in AD 262. The city revived, however, and the cult

of Artemis (Diana worshipers) continued. But neither recovered its former splendor.¹¹ Today Ephesus, called by the Turks *Efes*, doesn't have a harbor. In ancient times it was strategically situated on a bay of

the Aegean Sea. But apparently eroded soil carried from the Anatolian plateau by the river Kaystros silted up the harbor, and in time even the river drastically changed its course. Thus today the ruins of Ephesus are fully five miles from the sea. One can catch a good view of the sea from the dugway leading up the mountain to the reconstructed stone house and chapel which Catholics maintain was the last home of Mary, the mother of the Savior.

What caused the downfall of Ephesus? Some historians say that following the Gothic invasion, Ephesus was gradually deserted because the river silted up, marshlands formed, and malaria struck the people.¹²

But we prefer to believe that a more significant reason was that the Ephesians chose works of darkness rather than light, that they destroyed themselves seeking pleasure and gratification of their appetites. Historians note that this great city was the most prosperous in Asia Minor until the third century AD, being an international meeting place of pleasure hunters, flute players, dancers, and beautiful women.¹³

We can well imagine the grandiose, noisy, wicked city of Ephesus in Paul's day when we read his counsel to the Ephesian Saints:

"And you hath he quickened, who were dead in trespasses and sins;

"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

"Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." (Ephesians 2:1-3.)

In the same letter he reminded the Ephesians that they were "... no more strangers and foreigners, but fellowcitizens with the Saints, and of the household of God.

"Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." (*Ibid.*, 2:19-20.)

And he also spoke of the "unsearchable riches of Christ." (*Ibid.*, 3:8.) And he wrote to the Ephesian Saints that he bowed his knees "... unto the Father of our Lord Jesus

The "Peacemakers"

RICHARD L. EVANS



In searching the Beatitudes one sentence today forcibly suggests itself: "Blessed are the peacemakers: for they shall be called the children of God"¹⁴—and from this one word somehow seems forcibly to come forward: "makers"—the *makers* of peace, which implies that peace isn't something one simply assumes. Peace is a blessing beyond price that must be earned and deserved; a blessing for which millions of men, in this generation and others, have laid their lives on the line, for the right of every man to live in liberty and to pursue peaceful purposes. And to preserve all that is most precious requires something from ourselves as well as something from other sources: preparedness, willingness, work, courage, a righteous cause, devotion to principle, and the help of Divine Providence. In all the issues, in all objectives, we must never eliminate our own earnest effort and must never eliminate God from our allegiance or our lives. "No nation," said Carlyle, "which did not contemplate this wonderful universe with . . . reverential belief that there was a great unknown, omnipotent, and all-wise and all-just Being, superintending all men in it, and all interest in it,—no nation ever came to very much, nor did any man either, who forgot that."¹⁵ It would be unrealistic to suppose that someone or something is going to take care of us without our own effort. It would be equally erroneous to suppose that our own effort is ever altogether adequate without some help from a Supreme Source. As to our part, Paul said: "Let us therefore follow after the things which *make* for peace . . ."¹⁶—which include standing for it, living for it, working for it, believing in it, with courage and conviction, with righteousness and resolution. Paradoxically, then, peace is not merely passive. Peace is something that is prepared for, pursued, practised. And there is no peace in compromising principles. As Emerson said it: "Nothing can bring you peace but the triumph of principles."¹⁷ To be "makers" of peace requires respect for law, the living of law, willingness to preserve principles, and forthright facing of facts. Peace requires the kind of character and conduct of principle and patriotism that have made and preserved our past, with righteousness, respect, with resolution and reverence. And well would we remember that making peace is not something merely passive, but requires something of ourselves as well as something outside ourselves. "Blessed are the peacemakers: for they shall be called the children of God."¹⁸

¹¹Matthew 5:9.

¹²Thomas Carlyle, *Inaugural Address*.

¹³Romans 14:19.

¹⁴Emerson, *Self Reliance*.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, November 12, 1961. Copyright 1961.

Christ" that "... he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." Paul also prayed that the Ephesians might "... know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." (See *ibid.*, 3:14, 16, 19.)

In the fourth chapter of his letter to the Ephesians he explained that there must be apostles and prophets until all come to the unity of the faith. (*Ibid.*, 4:11-13.) And he appealed to them to put off the old man, "which is corrupt according to the deceitful lusts," to be "renewed in the spirit of your mind" and to "put on the new man." (See *ibid.*, 4:22-24.) He called upon them to repent of lying, stealing, bitterness, and wrath and to be kind and tenderhearted to one another. (See *ibid.*, 4:28, 31-32.)

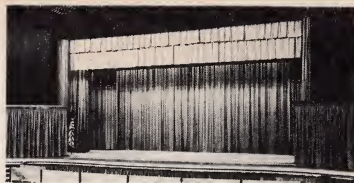
After Paul's era several historical events of interest to Christians took place in Asia Minor. The Council of Nicea, at which the mass of theological contradictions known as the Nicene Creed was formulated, was held 325 AD. The council met at the site of present day Iznik, a Turkish provincial town of 4,500 located about twenty-five miles south of the Marmara Sea port town of Karamursel, where a group of LDS military families have organized a small branch of the Church within the last few years.

The council at Nicea occurred one year after the Roman Emperor Constantine, the so-called convert to Christianity, conquered ancient Byzantium on the Bosphorus and converted it into the seat of his empire under the name of Constantinople.

A general council of the apostate Christian Church was held in 431 AD at Ephesus. On that occasion Nestorius was condemned, and the "honor of the Virgin (Mary) established," as the *Encyclopaedia Britannica* related the event.¹¹

But after the "falling away" prophesied by Paul (2 Thessalonians 2:1-3), there were no divinely commissioned missionaries in historic Asia Minor until this dispensation, when in 1884 Elder Jacob Spori arrived in Constantinople and soon baptized an Armenian family, the Vartogouians. Shortly thereafter Elders Joseph M. Tanner and Francis M. Lyman, Jr., joined him. Turkish laws, however, were very strict.

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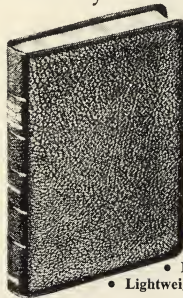
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Because the Church did not receive official recognition from the Turkish government, the missionaries could not hold public meetings. Missionary efforts were for a time to Haifa, Palestine.

However, in 1887, Elder Ferdinand F. Hintze arrived in the Turkish Mission, as it was then called. With Elder Tanner he baptized a Serb named Mischa Markow, who later opened the door of the gospel in several of the Balkan states and in Belgium.

Elder Hintze, assisted by two native converts, published the "Articles of Faith" and a tract in the old Turkish language, which was written with Arabic characters until 1928. Later in company of Elder James Clove he visited Sivas in central Asia Minor where a few converts were baptized. Soon afterwards Elders Janne M. Sjodahl, Johan Georg Grau, Charles U. Locander, Fred Stauffer, Edgar D. Simmons, and William H. Smart came into the mission. Branches of the Church were formed in Aintab (now Gaziantep) and Sivas in Turkey and Aleppo in Syria, and mission headquarters were established in Aintab.

Separate meetings were held for men and women as it was not the local custom for them to attend public functions together. Missionary work was halted in 1895 because of political disturbances in Turkey, and the American elders were called home. But two years later the situation improved, and missionary work was resumed. In 1898 the first conference of the Turkish Mission was held in Aintab. Elder Anthon H. Lund of the Council of the Twelve was in attendance and branches at Aleppo, Aintab, and Zara (in the Black Sea region) were represented. Altogether, 185 members including five native elders were present.

Elder Philip Maycock was sustained as president of the Turkish Mission, and Elder Hintze was sustained for special work in relation to securing recognition for the Church from the Turkish government and publication of literature in Turkish and Armenian languages.

In 1899 a cloth factory was opened by the Saints at Aleppo with Zadyk Aposhian, a native elder, as manager. The following year the Aintab branch began manufacturing Turkish rugs under direction of Elder

John E. Page, who arranged a market through ZCMI in Salt Lake City. In 1906 the Book of Mormon was published in Turkish in Boston, Massachusetts. However, with renewed political unrest the American elders were called home in 1909 and the branches were placed in the hands of native elders.

In 1921, Elder J. Wilford Booth, who had labored as president of the Turkish Mission from 1904 to 1909, was again called to preside. At a conference held in January 1924 in Aleppo, located just south of the present Turkish-Syrian border, the

WHEN GRANDMA DOES THE BAKING

BY JAMES H. KONKLE

*When Grandma bakes a cake,
I like to linger
and clean the pans and plates
then lick my finger.*

*I guess that Grandma knows
of children's wishes;
for she leaves lots of sweet stuff
on the dishes.*

*Of course I love my mommie
very dearly;
but she leaves all her dishes
clean, or nearly.*

*So that is why there can be
no mistaking:
I much prefer that Grandma
does the baking.*

name was changed from the Turkish to the Armenian Mission. President David O. McKay, then a member of the Council of the Twelve, and Mrs. McKay, were among the one hundred persons in attendance. Conference addresses were made in five different languages—Armenian, Turkish, Arabic, English, and French.

After laboring with great faithfulness, in connection with his wife, the only two missionaries of the Church in the area for several years, Elder Booth died suddenly at Aleppo, December 5, 1928 of a heart ailment.

Following are the names of the presidents of the Turkish Mission: Jacob Spori, 1885-1887; Ferdinand F. Hintze, 1887-1889; Frederick Stauffer,

fer, 1889-1891; Joseph F. Schoenfeld, 1891-1892; Don C. W. Musser, 1892-1894; Edward W. Robinson, 1894-1895; Armanag S. Hagopian, 1895-1897; Philip S. Maycock, 1897-1899; Ferdinand F. Hintze (second term), 1899-1900; Albert Herman, 1900-1904; and J. Wilford Booth, 1904-1909 and 1921-1928.

Today there are approximately eighty-five known American LDS members in Turkey and four service-men's groups organized under supervision of the Mediterranean District, French Mission. These groups are at Ankara, the capital and second largest city; Izmir, Adana, and Karamursel. The percentage of activity is high, many members holding several church positions. Ankara, the largest LDS group, holds regular priesthood, Sunday School, and Sacrament meetings on Sunday, and Primary and Relief Society during the week. Two local missionaries labored among American nationals in Ankara until their reassignment last year. They are Miss Virginia Fackrell, Salt Lake City, now with US agricultural attache's office in Djakarta, Indonesia, and Miss Mary

Gaither, Rocky Mount, North Carolina, now teaching in the US Air Force School near Baumholder, Germany.

FOOTNOTES

¹Turkey in My Time, Ahmed Emin Yalman, University of Oklahoma Press, p. 5.

²Turkey, Lord Kinross, Thames & Hudson, London, p. 163.

³The Loom of History, Herbert J. Muller, Harper & Bros., p. 179.

⁴2 Thess. 2:1-3; 2 Ne. 26:10-11.

⁵The Greatest Faith Ever Known, Fulton Oursler, Doubleday & Co., p. 93.

⁶Ibid., p. 94.

⁷Muller, op. cit., p. 168.

⁸In the Steps of St. Paul, H. V. Morton; Dodd, Mead, & Co.

⁹Ephesus Legends and Facts, Cemil Toksoz, Yenilik Basimevi, Istanbul, p. 71.

¹⁰Morton, op. cit.

¹¹Encyclopedia Britannica, Vol. 8 (1960), p. 642.

¹²Report from LDS Church Historian's Office.

Writing a Family History

(Continued from page 163)

family groups of her grandmother's sons and daughters, but she did not know what had become of most of the descendants.

I noted in one of the family records that Cousin Angeline had sent me that Pamela's son Frank had died in Boise, Idaho, in 1934. I felt sure that some of his descendants must be living there.

I also learned that Frank's daughter was living in the old home in Ustic, Idaho, and that other daughters were in Boise, and that the son was living on the original homestead near Arco, and that Frank's sister's family was scattered in Boise, Nampa, and other points in Idaho. Although they were opposed to Mormonism, they were co-operative in furnishing important records for the book. I also received many

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helpful letters that gave me a key here and a key there, aiding me to obtain many necessary family records.

In July 1954, I studied again in the LDS Genealogical Library in Salt Lake City. I found other important data on Dr. Grigg's ancestry, including the line of his wife Casandria Pell and her father's family. After carefully checking census records to verify and correct all names and localities, I was learning that memories of people were not always reliable.

By August 1954 I had completed my manuscript, now more than six hundred typewritten pages, including one hundred pages designated for pictures. At this time my genealogical class at Sunday School requested me to bring my manuscript into class and give a lesson on writing a family history. After arriving home I dropped my briefcase containing the manuscript and some of the more precious pictures on a chair in my study, and went out visiting friends.

When I arrived home late that evening the front door was wide open. My first thought was for my manuscript. Yes, my briefcase was gone! It was unbelievable! I was stunned. Seven years of painstaking labor gone, and I had not made any carbons. Even though I had my notes and other records, I could never duplicate my work.

I went to the sheriff's office, and they broadcast my loss over the radio and TV. I advertised in newspapers for the return of my priceless manuscript, no questions asked. During three days and nights I humbled myself in prayer, asking the Lord to help me if he felt that my work was worthy to be brought forth. On the third day as I arose from my knees, I was instantly inspired to offer a large cash reward for the safe return of the briefcase with the contents intact. This I did over the air and in the papers.

The very next morning I found the priceless briefcase lying in my front yard. The manuscript was somewhat rumpled, but it was all there! The culprit had not bothered to claim the reward. My joy was beyond measure!

I now hurried the manuscript to a printer, but I lacked about five thousand dollars of having money

enough to have it published. I had been sending out subscription leaflets with my letters for more than a year, but I did not have enough money to pay the printer. I continued seeking orders. During these days I decided to brief my work to reduce the cost.

Therefore, during the next year, I not only rewrote and polished and reduced it, but I also eliminated twenty pages of pictures. I also included many additional births, deaths, and marriages.

I now decided that because of the many faith-promoting stories from each generation, the book should be called *Five Generations of Mormonism*. I finally sold my home to obtain the required money to have the manuscript published. The third of February 1956, I went to Salt Lake City and arranged with the Deseret News Press to publish my manuscript. The typesetters started on my book that very afternoon, and the next morning I had fifteen pages of galley proof sheets in my anxious hands. The next three months were happy ones. Finally the first three hundred books came from the bindery. I loaded them into my car and began delivering them to my eagerly waiting relatives in and around Salt Lake City. My next big undertaking was the wrapping and underlating of these precious books to my ever-expanding Grigg kindred throughout the country.

May the sustaining "spirit of Elijah" that fairly urged me forth night and day, continue to invite mankind to seek after their dead kindred. If my *Five Generations of Mormonism* leads but one anxious soul to accept the restored gospel of Jesus Christ, my time and money will indeed have been well spent.

NIGHT CIRCUS

BY THELMA IRLAND

*Stars walk the tightrope of the sky
Like sequined acrobats at play.
They hold performances each night
But never play a matinee.*

The Stakes of the Church

(Continued from page 171)

its necessary adjuncts, cords and tent pins ('stakes'). The area ('borders') covered by the tent will necessarily depend upon the distances the tent cords are extended, and the strength of the erected tent in turn depends upon the materials out of which the stakes are made and the angle and distance they are sunk into the earth." (Sidney B. Sperry, *Doctrine and Covenants Compendium*, 1960, pp. 301-302.)

Kirtland, the first stake in this dispensation, was organized February 17, 1834, with the Prophet Joseph Smith as its president. President

EMANCIPATION

BY HELEN VIRDEN

*Earth, hard with cold,
Ice-locked,
Winter-cramped;
Obstinate.*

*With a brief stroke,
A sun-warmed hour . . .
Spring promises
Emancipation.*

Joseph Fielding Smith in *Essentials in Church History*, lists eleven stakes that were organized during the Prophet's lifetime. They were situated in Ohio, Missouri, Illinois, and Iowa.

The spring before his martyrdom, the Prophet Joseph Smith in addressing the Saints in the general conference sessions at Nauvoo, April 8, 1844, said in part:

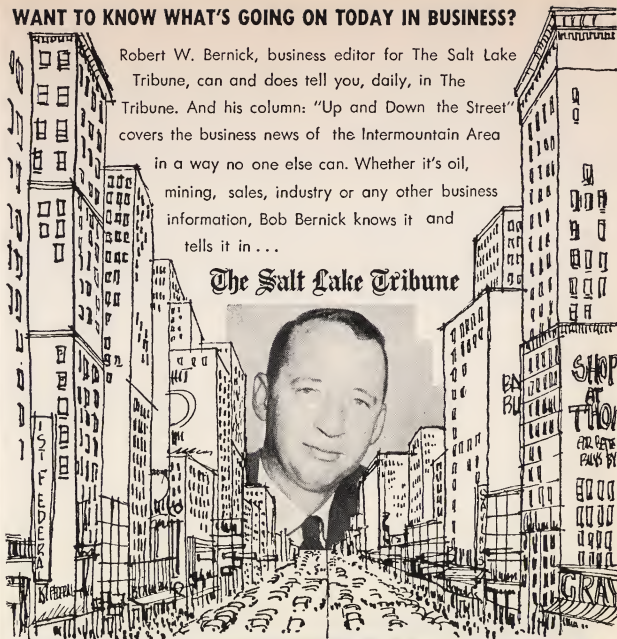
"I have received instructions from the Lord that from henceforth wherever the Elders of Israel shall build up churches and branches unto the Lord throughout the States, there shall be a stake of Zion. In the great cities, as Boston, New York, &c., there shall be stakes. It is a glorious proclamation, and I reserved it to the last, and designed it to be understood that this work shall commence after the washings, anointing and endowments [temple ordinances] have been performed here." (DHC 6:319.)

Many of the eleven stakes that

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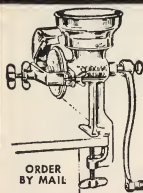
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the Prophet knew were discontinued before the martyrdom; all were terminated in the western movement of the exodus.

Salt Lake Stake was organized October 3, 1847 after most of the presiding brethren had returned upon their trek eastward to Winter Quarters to bring their families west. In point of service, Salt Lake Stake is the oldest stake in the Church. When new stakes are now organized, and it is said that the new stake is the three hundred-so-and-so stake, it means that there are that many stakes functioning, counting Salt Lake Stake as the first.

President Brigham Young, during his administration, organized some stakes and started proceedings that would lead eventually to stake organization in other areas. Some of the stakes and some of the partially formed stakes were discontinued as the critical period known as the "Utah War" (1857-58) closed in. In the period between April 7, and August 19, 1877, ten stakes were organized. President Young died August 29, 1877.

The first stake of this dispensation organized outside the borders of the United States was the Alberta (Canada) Stake, June 9, 1895, followed closely by the Juarez (Mexico) Stake, December 9, 1895.

Los Angeles Stake was organized, the first on the west coast, January 21, 1923, and nearly twelve years later New York joined the roll call of stakes on December 16, 1934. The following summer, June 30, 1935, the Oahu Stake was organized in Hawaii.

Following World War II the stakes of the Church multiplied rapidly. This pace was quickened after President McKay became President of the Church in 1951. Larger stakes were divided, creating more opportunities for workers, and stakes were being formed where there had been no stake organizations before.

While President David O. McKay was still in New Zealand, following the dedication of the temple there, the decision was announced to organize a stake in that area. In the words of Elder Delbert L. Stapley of the Council of the Twelve, one of the apostles assigned the task:

"We are taking the Church to the people in the faraway lands. I remember the word of President McKay, as the New Zealand Stake

was planned, that transportation has brought the far places of the world close to us. Added to that are the improved communications that permit us almost instantaneously to talk to the Saints in the far areas of the earth. The Church is being taken closer to the people because now all the helps of the auxiliary organizations and the visits of General Authorities will be at their disposal, and in turn this will bring the Saints of these faraway lands closer to the Church. Truly it is a great blessing to the people to have a stake with

LEMON DROPS

BY SYLVIA E. NELSON

*I sucked upon a lemon drop
And, oh, the memories—
As I remembered once again
How Papa used to tease
When he'd be coming home from
town,
And telling us to close our eyes,
How we'd hold out eager hands
And wait for our surprise.
Small paper sacks of lemon drops,
Covered with sugared frost;
So sweet, so hard, and then so tart;
Such joy for little cost!*

all the blessings that are associated with stake organization." (*The Improvement Era*, June 1960, p. 420.)

That New Zealand stake was named Auckland Stake and was formed May 13, 1958. One of the remarkable things about that stake was that the many various reports from the Auckland Stake would arrive at the Church headquarters in Salt Lake City before the same reports from some of the Salt Lake City stakes did.

The year 1960 saw many stakes organized in foreign fields: Sydney (Australia); Manchester (England—the first in Europe); Toronto (Canada); Brisbane, Melbourne, (Australia); Hamilton, Hawkes Bay (New Zealand); Edmonton, Vancouver (Canada).

The year 1961 saw these faraway stakes organized: London, Leicester (England); Holland (the first to be organized on continental Europe); Leeds (England); Berlin, Stuttgart (Germany); Swiss (Switzerland); Hamburg (Germany); and Mexico City (Mexico).

On December 1, 1961 President Joseph Fielding Smith, the Church Historian, ruled that henceforth historical reports coming to the Church Historian's Office would be in the language of the Church group submitting them; the records would be translated into English by the Church Historian's office as needed.

The Holland Stake was the first foreign-language stake of the Church, although the Oahu (Hawaii) stake in 1935 was partially a foreign-tongued stake. Many of our Dutch members have some command of English, as have our membership in other lands, but that the language barrier is real is attested by this:

"It is quite likely the new Holland Stake . . . will be known as the Holland Ring as the Dutch," according to Elder Frank Y. Kooyman, former Netherlands Mission president and an employee of the Church Historian's Office, "have no other name than 'ring' to describe the group of wards and branches that make up a stake in Church government."

"The equivalent of a stake to hold down the tent of Israel, as mentioned in the Dutch Bible, is called a 'tent pin.'" ("Church Section" of *The Deseret News-Salt Lake Telegram*, May 6, 1961, p. 5.)

Sometimes a mission area labors many years with the cherished goal of becoming a stake of Zion. Then that moment arrives. Recently, in the area to be called the Swiss Stake, President Henry D. Moyle of the First Presidency presided. He was assisted by Elders Alvin R. Dyer and Nathan Eldon Tanner, Assistants to the Council of the Twelve.

President Moyle began his opening remarks with "This . . . is the most important and historical event in the history of the Church in Switzerland."

All three members of the Swiss Stake presidency are natives of Switzerland. President Wilhelm Friedrich Lauener is forty-three years of age, and is a consulting engineer with a Swiss firm. He has had the advantage of having lived in California for four and a half years in a ward and stake of the Church there. He was once a president of an elders' quorum in America. Elder Roland Datwyler, who is first counselor, is thirty-one years old, and has served as president of an elders' quorum in the Swiss Mission, and has filled a number of branch and



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district assignments. Elder Hans Ringer, second counselor, is thirty-six, and has had considerable experience as a supervisor of Aaronic Priesthood activities in the Swiss Mission. The Swiss Stake comprises five wards, two independent branches, and a number of dependent branches.

During the meeting President Moyle addressed the Saints saying: "Nothing happens in the Church which isn't right with the members. We are the Church. When the Church makes progress, we make progress. . . . Members are not completely converted until they have aided in the conversion of someone else."

Under the proper inspiration, guidance, and direction the stakes of Zion have been, and will continue to be, organized in the earth. Each stake becomes a reservoir of strength for the Church.

At the covenant of baptism we are no longer American, British, Dutch, German, or dozens of other nationalities, but brothers and sisters in the Church and kingdom of God. As wards and stakes are organized in our midst, we are given the privilege of more fully accepting our responsibilities as members of the Church.

At the close of 1961 there were 345 stakes organized and functioning. (Twenty-six had been organized during the year.) Each stake is a part of the Church, equal to, but in no way superior to, all the others.

Crossroads for the UN

(Continued from page 142)

in the UN. The United Nations Participation Act of the United States (Public Law 264, 79th Congress) passed the Senate by a vote of 65 to 7, the House by 344 to 15, and was approved by President Harry S. Truman December 20, 1945. This act provided for the participation by the United States in the UN, provided that US representatives "shall, at all times, act in accordance with the instructions of the President transmitted by the Secretary of State," and further set forth the responsibilities of the American President with respect to US participation.

The Church Moves On

(Continued from page 146)

20 Memberships of the Correlation Committees announced last October conference were completed and announced. They are Elder Harold B. Lee of the Council of the Twelve, general chairman, with Antone K. Romney, executive secretary; Elder Marion G. Romney of the Council of the Twelve, chairman of the adult correlation committee, with Wendell J. Ashton and Christine H. Robinson committee members, and Reed H. Bradford, secretary; Elder Richard L. Evans of the Council of the Twelve, chairman of the youth correlation committee, with Lowell L. Bennion and Edith F. Shepherd committee members, and Daniel H. Ludlow, secretary; Elder Gordon B. Hinckley of the Council of the Twelve, chairman of the children's correlation committee, with Marion G. Merkley, Arta M. Hale, and Catherine E. Edwards committee members, and B. West Belpap, secretary.

21 Cumorah Stake, the 346th stake now functioning, was organized from parts of the Eastern States Mission by Elder Delbert L. Stapley of the Council of the Twelve and Elder Franklin D. Richards, Assistant to the Council of the Twelve. Elder Bryant W. Rossiter was sustained as president of the stake with Elders Victor B. Jex and Clair R. Claridge as his counselors. Wards in the 2,076 member stake are at Niagara Falls, Buffalo, Rochester, Palmyra, and Syracuse. Branches are at Lockport, Cattaraugus Indian reservation, Perry, Waterloo, and Fulton. Included in the stake's area are the Sacred Grove where Joseph Smith received his first vision, and Fayette, Seneca County, New York, where the Church was organized April 6, 1830.

Pomona Stake was organized from parts of Mt. Rubidoux (California) Stake by Elder LeGrand Richards of the Council of the Twelve and Elder Henry D. Taylor, Assistant to the Twelve. Elder Vern R. Peel, who was serving as president of Mt. Rubidoux Stake, was sustained as president of the Pomona Stake, with Elders Frank E. Finlayson and Hyrum P. Hatch as counselors.

Pomona Stake has about 3,500 members in five wards: two each in Pomona and Ontario and one in Chino. Elder W. Gordon Hendry, who served as second counselor to President Peel in the Mt. Rubidoux Stake presidency, succeeded him as stake president. His counselors are Elders Richard Christensen and Harold L. Fisher. Elder Gilbert M. Allred, who served as first counselor to President Peel in the old stake presidency, was released. Mt. Rubidoux Stake has approximately 3,765 members in the Arlington, Riverside, Corona, Elsinore, Hemet, Mira, and Perris wards and the Sherman Indian Branch. Pomona is the 347th stake now functioning in the Church.

28 Elder Orin R. Woodbury succeeded President Wendell J. Ashton as president of East Mill Creek (Salt Lake area) Stake with Elders Aldon J. Anderson and William D. Callister as counselors. Both President Woodbury and Elder Anderson served President Ashton as counselors.

Elder Lawrence B. Johnson sustained as president of Woodruff (Utah-Idaho) Stake, succeeding President Alonzo F. Hopkin, deceased. President Johnson's counselors are Elders J. Wilburn Bowns and Lynn McKinnon. Both President Johnson and Elder Bowns served as counselors to the late President Hopkin.

February 1962

1 February marked the annual drive for birthday pennies for the support of the Primary Children's Hospital in Salt Lake City.

4 "The Goals of Scouting in the Church" was the theme of a Boy Scout Sunday observance noted in special meetings in many of the wards and branches of the Church. Later this week a parents' and sons' fun evening was to be held for Scout families. Scout Week in the United States was to be observed February 7-14. In Canada, Scout Week comes later in the month to include the birthdate of scouting's founder, Lord Baden-Powell. Other nations have designated other times for their Scout Week. Generally speaking, this Church Scout program was held near the time of their Scout Week.

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You, last month, considered the objectives of the quorum and a method of acquiring quorum committees in order to give the greatest opportunity to unassigned and inactive men. Now let us follow the management of the personal welfare committee as it meets and prepares its program.

STEP 3. (Each of the counselors holds a meeting of his committee in like manner.)

These are the steps to take:

- a. Tell the members of the committee the time and place of the meeting. (Your home is good.)
- b. Arrange with your wife to serve some light refreshments at the close of the meeting.
- c. Commence the meeting with prayer. (Perhaps you should offer the prayer this time, until you know your men better.)
- d. Explain the limits of the committee.
 1. It is a planning committee.
 2. It does not make decisions, only recommendations.
 3. Once recommendations are approved by the quorum presidency and the quorum, it then puts the decisions into operations.
 4. Its field is outlined on pages 24-25 of the Melchizedek Priesthood Handbook.

Personal Welfare Committees

are expected to look after the temporal and economic needs of quorum members. Among other things they may be asked to:

1. Supervise projects designed to raise quorum funds.
2. Help to support quorum members or others in the mission field to the extent necessary.
3. Aid in looking after the economic welfare of the families of missionaries.
4. Teach and encourage quorum members to work on church welfare projects.
5. Rehabilitate, help procure employment or find better employment for quorum members whose economic status needs improving.
6. Assist bishops in their welfare functions, including obtaining the necessary information from quorum members for the welfare green cards.
7. Arrange transportation to church functions for quorum members who need it.

Personal Welfare Committees

- e. Take up each item above listed and ask for suggestions on how to apply it. Don't talk much. Persuade the committee to talk. No matter how poor the suggestions, give full consideration to each. If it is to be rejected, let the rejection come from discussion, not from the chairman's arbitrary decision.
 - f. After a good hour—no more—dismiss, after arranging another meeting at the home of one of the committeemen, about a week later. *You should not have covered all the objectives*, but if you have, ask the men to try to think up some ideas during the week.
 - g. At the next meeting resolve the ideas of the previous meeting, as well as others thought of during the week, into recommendations that all can accept and support. The more of the ideas of the members you use and the less of your own, the better.
 - h. Explain to the committee that you now have to present the recommendations to the presidency and to the quorum. Ask them to be at the quorum meeting to help you support the recommendations there presented.
- (Each committee will have done the same type of work.)

STEP 4. The meeting of the Presidency

- a. Now present your recommendations to the other

members of the presidency. Each of the members will have a set of recommendations to present. It is the job now to correlate all recommendations and decide which to present to the quorum for approval.

- b. Report to the secretary which men were invited to serve, which accepted, which came to your meetings, and how they responded—this goes on the activity record.
- c. End up with decisions on which recommendations considered in item “a” to recommend to the quorum at its next meeting. These when accepted will be the quorum program for the year. They can be added to or revised as conditions warrant.

At the end of the meeting if it is not too late, make social calls on quorum members—active and inactive. This is a never-ending job each week. *Use other evenings for it too.* To achieve success will take many evenings and many visits.

STEP 5.

Execution of approved plans—How to do it!

Let us assume that one item approved is that you are going to support a missionary in the mission field for 50% of his expense. We shall assume that this will be \$40 per month, and that the quorum voted an assessment.

1. Call a meeting of the committee.
2. Present the problem to them. They could suggest one of the following:

- a. An agricultural project.
 - b. An assessment of each member.
 - c. Fund raising socials.
3. They agree to all three methods.
 4. Appoint task committees.
 - a. To investigate land, crop, and livestock possibilities.
 - b. Divide the quorum to be visited and pledged. Arrange for two men to call on each member to pledge his amount per month. This should require six or seven task committees of 2 men each.
 5. Assign the standing committee on church service to organize a social.
 6. Arrange for the next committee meeting in two weeks. Designate the date, place, and time.
 7. Check up constantly on progress between meetings.

At this meeting—growing out of the need for action based on decision—you will have appointed several task (or sub) committees. This is the crux of quorum work. The committees create activity, but it is organized activity in harmony with approved objectives. In like manner each of the chairmen of the other two committees meet their committees and implement them and other task committees to do their work.

As soon as each task is completed the member is released from it, but available for more work. The success of this effort will be indicated by the total task committees on which a man serves in the year.

(To be continued in the April Improvement Era)

SUGGESTIONS FOR THE STAKE MELCHIZEDEK PRIESTHOOD COMMITTEE

Last month suggestions were made on methods which may be used to obtain functioning presidencies. You were invited to follow up with discussion of the principles and methods thus used at the next Priesthood leadership meeting.

Now, at the second leadership meeting you will meet the presidency as committee chairmen. Many will not understand how to go about organizing committee work, how to assign task committees. Be sure you understand—that your picture is clear—then,

At the leadership meeting hold a demonstration meeting of the committee as follows:

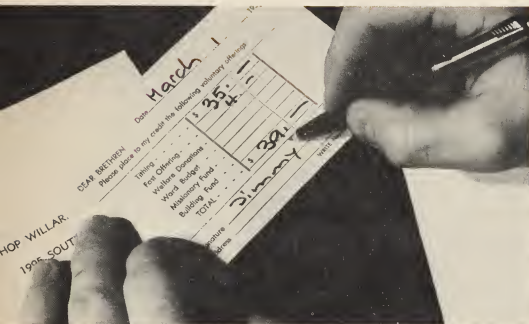
1. Assume that the quorum has approved the projects submitted. Choose one to be completed. (You name it.)
2. Have the members help you divide the project into tasks (or jobs to be done).

3. Have them help you decide which men are to be asked to serve as task committeemen (2 or 3 to a committee).
4. Decide who will ask the men to serve.
5. Discuss ways of checking up to get the job done.
6. Be sure to discuss what to do about those who refuse to serve. Try to give concrete suggestions for visits by presidents or quorum members to warn these people.
7. Show how when each task is completed the committee is released.

A good discussion in the form of a working demonstration will build up in the weaker presidencies the courage to try, and will take advantage of the experiences of the members who are stronger.

Remember that the purpose of all of this is to make inactive men become active.

THE PRESIDING BISHOP'S PAGE



TITHING IS A LAW OF THE LORD

Tithing is a voluntary contribution of one-tenth of a person's income to the Church. The word *tithe* means "tenth." This law was revealed anciently and was obeyed and taught by early prophets. This same law has been restored to the earth in these latter days for the observance of the members of Christ's Church. As an example of its ancient observance, Abraham paid tithing to Melchizedek, who was a great high priest as recorded in Genesis 14:18-20. We should always remember that, "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." (Psalm 24:1.) This passage brings to our attention that as we return to the Lord one-tenth, we are only returning part of that which already belongs to him, and that the ninety percent we keep is also in the possession of the Lord.

The bishop has been designated through revelation to receive the tithes of the people, and every member of the Church is under solemn obligation to pay his tithing honestly. As you know, in the early days of the Church it was a common practice to pay tithing in kind or in the commodities that each family was raising such as potatoes, cattle, etc. President David O. McKay gives us a good example of paying an honest tithing:

"I thank my earthly father for the lesson he gave to two boys in a hayfield at a time when tithes were paid in kind. We had driven out to a part of the meadow where we had harvested the ninth load. The hay on this side of the field was not very good hay. As we started to load the hay, Father called out, 'No, boys, drive over to the higher ground.' The best hay we had was on the higher ground.

"One of the boys called back, 'No, let us take the hay as it comes!' 'No, David, this is the tenth load, and the best is none too good for God.'" (Adapted from *Pathways to Happiness* by David O. McKay, p. 333.)

When the children of Israel were in need of food while in the wilderness, the Lord sent manna from heaven to sustain their lives. When these same people were fleeing from the armies of Pharaoh in an effort to leave their bondage in Egypt, he divided the Red Sea to provide an escape. When the hordes of crickets were about to devour completely the crops of the Saints in the Salt Lake Valley, the Lord sent the sea gulls to the rescue. Our Father in heaven is all-powerful, and he does not need our gold and silver. God is not dependent upon man. He has the power, if necessary, to rain money from heaven.

The law of tithing is given to be a blessing to the people. It is to help the members of the Church overcome selfishness, learn obedience, and is a practical method of establishing the kingdom of God upon the earth. Through our voluntary contributions, we become more considerate of the welfare of others, and we test our loyalty to the Church. The principle of tithing is truly a measuring rod of our faithfulness. No person can remain true to God and fail to pay an honest tithing. It requires faith to contribute voluntarily the substance which we are prone as mortals to value so highly.

Sometimes people are heard to make disparaging remarks about the use of the tithing funds, implying waste or misappropriation of funds. Experience has taught that those who complain about the use of the tithes are those who do not contribute. In the business world, if a person is not a stockholder in a particular corporation, he has no right to voice or vote in its management or in its policies. The funds of the Church are kept as accurately as a bank or any other financially responsible organization. The books of the Church are submitted to regular audit to insure that proper bookkeeping and accounting procedures are being followed.

The tithes are distributed to meet the needs of the Church under the inspiration of the prophets and president of the Church. Every chapel that is erected is partly financed through the tithing funds. These funds are used to further the missionary work, and to support our church schools, temples, hospitals, seminaries, and to assist the needy.

Every member of the Church has the right and the duty to meet with the bishop annually and check over his tithing record. This provides an opportunity for him to declare whether or not he is a full tithepayer. The Lord has declared that we gain blessings in life by obedience to various laws. To those who are faithful and honest in the payment of their tithes, the Lord has promised blessings:

“Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

“Ye are cursed with a curse: for ye have robbed me, even this whole nation.

“Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” (Malachi 3:8-10.)

In a revelation given to the Prophet Joseph Smith

at Kirtland, Ohio, September 11, 1831, the Lord stated:

“Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming.” (D&C 64:23.)

It is suggested that each one read and study section 119 of the Doctrine and Covenants for additional information on the subject of tithing. Tithing is also a means which the Lord has of testing the faithfulness of the members of the Church. President Joseph F. Smith supplies the following observations:

“The law of tithing is a test by which the people as individuals shall be proved. Any man who fails to observe this principle shall be known as a man who is indifferent to the welfare of Zion, who neglects his duty as a member of the Church, and who does nothing toward the accomplishment of the temporal advancement of the kingdom of God. He contributes nothing, either, toward spreading the gospel to the nations of the earth, and he neglects to do that which would entitle him to receive the blessings and ordinances of the gospel.” (*Gospel Doctrine*, Joseph F. Smith, p. 226.)

It doesn't matter if we have wealth or if our substance is meager—tithing should be paid as demonstrated by the widow's mite. (Mark 12:42-44.)

WARD TEACHING SUPPLEMENT MAKING THE DESERT BLOSSOM AS A ROSE

To glance over the sun-baked valley of Great Salt Lake in 1847 we would note the resemblance to the “land of desolation” spoken of in the Book of Mormon; yet the prophetic vision of Isaiah foretold of the transformation of this wilderness into a spot of beauty.

“... the desert shall rejoice, and blossom as the rose.

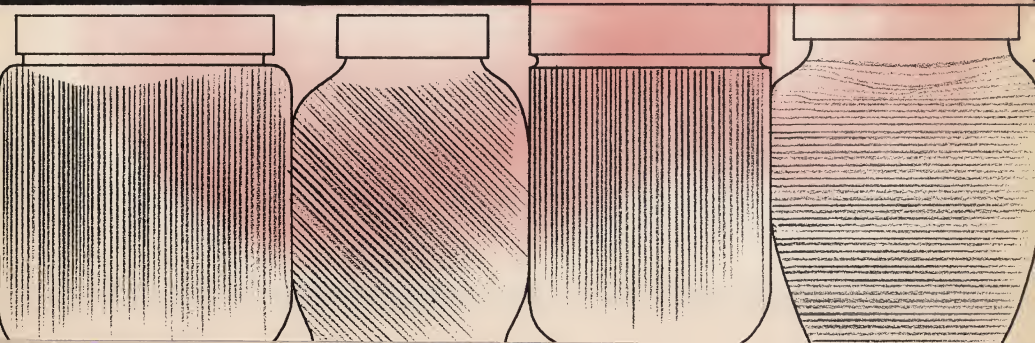
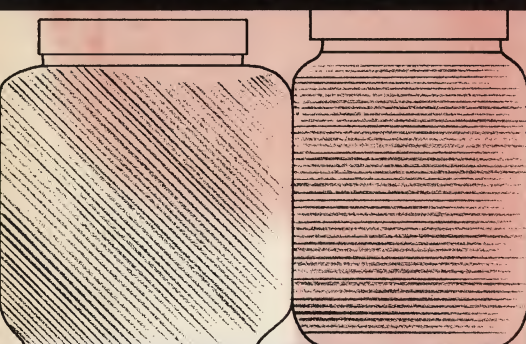
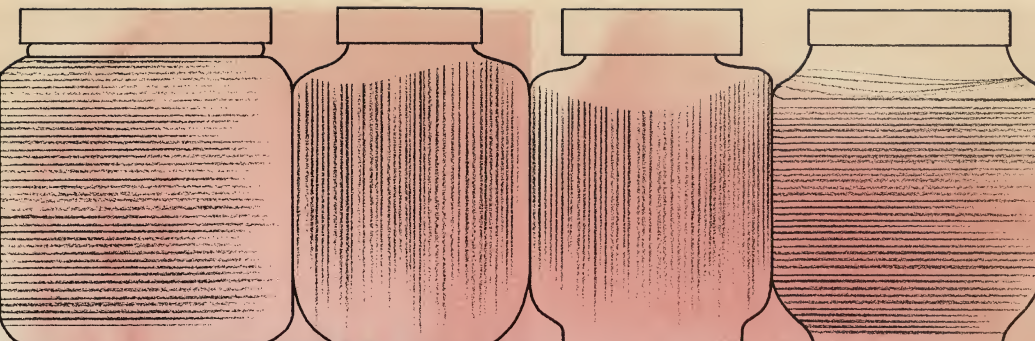
“It shall blossom abundantly, and rejoice even with joy and singing: . . .” (Isaiah 35:1-2.)

The sturdy Mormon pioneers as a result of their accomplishments will ever stand as a symbol of industry, thrift, and imagination to all the world. Modern irrigation, which began in the Salt Lake Valley in 1847, was an answer to the needs of the thirsty land. “Their irrigation methods conquered drought and converted desolate waste into productive farms.

Let us never forget the feats accomplished by our forebears whose desires were to establish a haven

of peace where their descendants could serve God unmolested. We must always remember not only the attainments but also the faith, courage, toil, heartaches, and joys which are necessary ingredients to secure worthwhile objectives.

Their deep struggle should inspire us today with a program of constant beautification and preventive maintenance. Reliance has been placed upon us individually and collectively to maintain and increase the beauty of our specific surroundings. To paint, repair, build, and improve our homes, yards, farms, and all other possessions are important duties. The Latter-day Saints have always been an industrious people. The way we look is frequently the determining factor which influences the answering of the question, “Do you want to know more?” Beauty attracts. True Latter-day Saints must attract like the beauty of the rose.



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MARCH

MAKE JAM NOW

Very much like old Mother Hubbard's cupboard our shelves too can be empty at this time of year. What has happened to the row on row of glasses of jams and jellies? In the fall the fruit cupboard looked like a vault, holding precious gems of many colors. The garnet of raspberry jam, emeralds of mint jelly, rows of rubies in the form of glasses of strawberry and cherry jam, and glass after glass of opals in the delicious form of apple and apricot marmalades—a treasury with much more value to a hungry child than real jewels!

There comes a time when the last luscious spoonful is gone. This does not need to be disastrous even though the fruit trees are barren and the fresh source of fruit depleted in March. These many glasses can be refilled with jams made of citrus fruits, dried, and frozen fruits—jellies miraculously concocted from canned and frozen fruit juices and punch extracts! You can can in March, set a day aside to fill all those empty glasses.

We can replenish our shelves, can we replenish ourselves? Do you become empty, stale, and in need of refilling? "The world is so full of a number of things I think we should all be as happy as kings." I am not sure that saying still holds good, the first part is true, the world is so full of so many things to learn, to see, and to do that no one ever should be bored. About being happy as kings with all their problems, etc., I would just as soon be me with this wonderful world to discover and enjoy. We can replenish ourselves in many ways, first by reading discriminately. Reading is a lovely habit. How satisfying it is to know what others think and feel and do. This helps to make our pattern of life clearer cut. A habit can only be formed by doing a thing over and over again. Set aside a refilling time each day. It may be a half hour early in the morning, an hour at lunch time, or a few minutes before going to bed to hold a book and read and read. Vary your reading; have three or four books in the process of being absorbed at one time. It is fun to be reading one or two of the top ten books of the year. It will give you a part in any conversation, then there is always a popular nonfiction book to keep you up-to-date. Don't forget that very special interest of yours, whether it be weaving, genealogy, child psychology, ceramics, cooking, music, gardening, or history. There are books upon books just waiting to be devoured. To balance all this the four standard works have so much to offer to make your foundation sturdy. Did you know that if you read just six pages every day in one year you could read the Bible, Book of Mormon, Doctrine and Covenants, and the Pearl of Great Price? If you do this conscientiously, you will form a good habit. Read six pages *every* day, but if you skip one day you must read twelve pages the next day, and if you neglect that, you have eighteen pages to read, and soon you will be lost.

Another way to replenish oneself is to be constantly aware of everything around. Use all your senses to aid this

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awareness. Be awake and aware of beauty and moods. Be willing to be quiet and listen to others. Then be courageous enough to live what you have learned. All this adds up to a whole person.

Back now to replenishing those empty jam and jelly cupboards. Oranges, lemons, and grapefruit are always in season. These fruits make the best marmalade in the world. We can vary these marmalades with other fruits and vegetables such as rhubarb, pineapple, cherries, and carrots.

Carrot and Orange Marmalade

6 oranges
6 carrots
3 lemons
Equal in weight of sugar

Grind the carrots, cook until tender. Slice thin peeled lemons; slice oranges, using 2 of the orange rinds. Cook slowly for 2 hours. Add sugar and let stand overnight. Boil until thick and put in jars the next morning.

Rhubarb Citrus Marmalade

4 pounds rhubarb—sliced in small pieces
2 oranges
1 lemon
1 pound seedless raisins
5 pounds sugar

Combine rhubarb with oranges and lemon which have been put through food chopper, add the raisins and sugar and let stand 30 minutes. Bring to a boil and simmer from 45 minutes to one hour, stirring constantly. Pour into sterilized jars and seal.

Cherry Marmalade

4 oranges
1 lemon
6 cups sugar
½ cup water
1 no. 2 can crushed pineapple
1 small bottle maraschino cherries—
cut in pieces

Put the oranges and lemon through the food chopper. Mix all ingredients together. Bring to a boil, simmer about 45 minutes—stirring. Pour into sterilized glasses and cover with paraffin. Makes seven 8 oz. glasses.

Carropane Marmalade

4 cups grated raw carrots
2 cups crushed pineapple
½ cup lemon juice
1 tablespoon grated lemon rind
6 cups sugar

Combine the ingredients and stir over low heat until sugar dissolves. Then bring to a boil and cook for two minutes. Remove from heat and add ½ cup pectin. Stir well. Skim and fill hot sterilized jars. Makes 8 glasses.

Orange Marmalade

18 thin-skinned oranges
4 lemons
2 quarts water
sugar

Wash and slice oranges and lemons as thin as possible. Cover with water and let stand overnight. Cook slowly until tender (about 2 hours). Measure the cooked fruit and add an equal amount of sugar. Cook the mixture until it jells from the spoon.

Canned Fruit Jam

2 cups canned fruit with a little of its juice included (use canned raspberries, cherries, apricots, pears, peaches, plums)
3 cups sugar
½ cup liquid pectin

Crush fruit and add sugar and bring to boiling point and boil for 1 minute. Add pectin, mix thoroughly, boil for one minute. Cool slightly, skim, and pour into glasses; cover with paraffin.

Dried Fruit Jam

1 cup softened, cut up dried fruit
1½ cups sugar
juice of 1 lemon
¼ cup liquid pectin

Dried peaches, prunes, dates, apricots, figs, or raisins may be used alone or in combination. Soak fruit several hours in hot water to cover. Remove stones, cut fine, and measure fruit. Add water to fill cup to overflowing. Add sugar to the fruit and bring to boiling point and boil for one minute. Add pectin and boil briskly for one minute. Cool slightly

and pour into sterilized glasses. Cover with paraffin.

Spring Conserve

8 cups rhubarb cut in 1 inch pieces
2 cups fresh pineapple, finely cut
8 cups sugar
juice and grated rind of 2 oranges
 $\frac{1}{2}$ cup chopped walnuts

Bring the pineapple, rhubarb, orange rind, juice, and the sugar to a boil. Simmer until it is thick, stir to prevent burning. Remove from heat and add the nuts. Fill sterilized jars. Seal with paraffin. Will make nine 8 oz. glasses.

Frozen Cranberry Conserve

$2\frac{1}{2}$ cups sugar
2 cups water
1 pound of fresh or frozen cranberries
1 cup light raisins
 $\frac{1}{2}$ cup slivered almonds
 $\frac{1}{2}$ cup thinly sliced candied ginger

Combine sugar, water, cranberries, and raisins in saucepan. Bring to boil and simmer 25 minutes. Add almonds and ginger, simmer 1 minute. Ladle into sterilized jelly glasses, seal with paraffin. Makes seven 6 ounce glasses.

Punch Jelly

4 cups bottled Hawaiian punch
1 package pectin
6 level cups sugar

Add pectin to punch juice. Stir well and bring to boil, stirring constantly. Add the measured sugar. Mix well. Bring to a full rolling boil, boil exactly 2 minutes. Remove from heat. Skim carefully. Pour into sterilized jars. Seal with paraffin on once.

MCP Pectin Company gives us recipes for bottled grape juice jelly, apple cider jelly, and frozen fruit jam. These recipes make delicious dainties.

Bottled Grape Juice Jelly

2 cups Concord grape juice
1 package MCP pectin
1 cup water
 $3\frac{1}{2}$ cups sugar

Measure grape juice and water into a 4 quart kettle. Stir in the

Gold Ribbon Winner at Illinois State Fair
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Roanoke Rolls

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ROANOKE ROLLS *Makes about 5 dozen rolls*

1 cup milk
 $\frac{1}{2}$ cup sugar
1 tablespoon salt
6 tablespoons
Fleischmann's Margarine

Scald milk; stir in sugar, salt, and margarine. Cool to lukewarm. Measure very warm water into large bowl. Sprinkle or crumble in Fleischmann's Yeast; stir to dissolve. Blend in lukewarm milk mixture, beaten eggs, and half the flour. Beat until smooth. Add remaining flour until dough cleans sides of bowl. Turn out onto lightly floured board. Knead until smooth, about 10 minutes. Place in greased bowl; turn to grease all sides. Cover. Let rise in warm place, free from draft, until doubled, about $1\frac{1}{2}$ hours. Divide in half. Roll out each half about $\frac{3}{8}$ -inch thick. Cut with $\frac{1}{2}$ -inch biscuit

1 cup very warm water
2 packages or cakes Fleischmann's Yeast, active dry or compressed
3 eggs, beaten
9 cups sifted flour (about)

cutter. Crease heavily through center with dull edge of knife; brush lightly with melted margarine. Fold over so edges just meet; seal. Place in greased shallow pans with rolls touching. Cover. Let rise in warm place until doubled, about 1 hour. Bake at 350°F. 20-25 minutes until golden brown. Remove from oven. Brush tops with melted margarine immediately.



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MCP Pectin. Heat to boil, then add sugar. Bring to a rolling boil and boil exactly 2 minutes. Remove from heat. Skim and pour into prepared glasses. Seal with paraffin.

Apple Cider or Apple Juice Jelly

3 cups apple cider or apple juice
1 package MCP pectin
4 cups sugar

Measure the apple cider or juice, add the pectin and stir well. Place over hot fire and bring to a boil, stirring constantly. Add the sugar, mix well, continue stirring, and bring to full rolling boil. Boil exactly 2 minutes. Remove from heat, skim, and pour into sterilized glasses and seal with paraffin.

Frozen Fruit Jam

3-10 ounce packages frozen strawberries or frozen red raspberries
1/2 cup hot water
1 package of MCP pectin
1 cup light Karo corn syrup
4 level cups sugar
1/4 cup fresh lemon juice (for strawberry jam)

Thaw the berries thoroughly. Do not crush. Put them in a 4 quart kettle. Add the hot water. Place the kettle over a slow fire and warm with stirring to 110 degrees F. (At 110 degrees you can hold your finger in the mixture comfortably.) Do not heat any hotter. Remove from heat. Sift the pectin into the mixture, stir vigorously. Set kettle aside for 30 minutes, stirring occasionally. Stir in the cup of Karo syrup and mix well. Stir in the sugar and mix thoroughly. If you are making the strawberry jam, now, add the lemon juice.

These jams may be eaten as soon as the sugar is dissolved. These jams must be kept under refrigeration.

For good measure, here is a recipe for chili sauce from canned tomatoes.

Canned Chili Sauce

3 no. 2 1/2 cans of tomatoes
2 green peppers
3 large onions
1 cup vinegar
1 tablespoon salt
1/2 teaspoon pepper
1 1/2 teaspoons cloves
1 teaspoon cinnamon
1/2 teaspoon allspice
1 cup brown sugar
1/4 to 1/2 cup white sugar

Put the tomatoes, peppers, and onions through the food grinder. Add other ingredients and simmer carefully until of the desired consistency. Stir often because it will burn on the bottom. Pour into hot sterilized bottles and seal. Keep opened jars in refrigerator.

"What's to Eat?"



BY MAURINE HEGSTED
UTAH STATE NUTRITION COUNCIL

"Hi, Mom, what's to eat?" A familiar greeting that is heard in every home, after school, after MIA, in fact, anytime, if there is a teen in the house! It is wonderful and disconcerting how long those legs are growing. It is amazing how often that cavity inside needs filling.

And what to fill it with? Sometimes we feel fortunate to have just *anything*, but twice fortunate is the boy or girl who has more than just "filling up" things available. Bones, muscles, blood, all those and more need high-quality building materials if a high-quality product is to be made. Of course, he can get by without the best, but do we want him to? A well-built body is fine insurance to give him against disease, ill-health, and the wearing-out process called "old age." According to Dr. Sherman, a famous nutrition authority, good nutrition can extend the lifespan by ten years of active life, added before the symptoms of senility began to creep in. What a fine present to give a boy or girl!

What does a teen need to build a healthy body? His needs are high for minerals, vitamins, protein, and of course a sufficient number of calories to keep this dynamo of energy going. How can he get it



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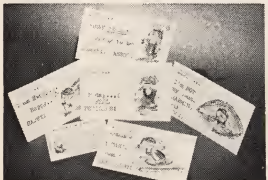
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all? The magic formula is easy to remember and makes good eating, too.

Magic Daily Formula

Fruits and vegetables—4 or more servings, some green, yellow, leafy, a citrus fruit or other good source of Vitamin C.

Protein-rich foods—2 servings of meat, poultry, fish, eggs, dried beans, and peas.

Milk—1 quart or more, or some cheese, ice cream, etc.

Whole grain or enriched cereals and breads—several servings.

Since this won't fill up most teens, add more of any group or of other foods.

Why have teens been singled out for attention? Because studies over the country indicate that they can profit by improving their eating habits. In fact, teen girls are the group most likely to be cheating themselves where good nutrition is concerned. Among the 800 teens studied in the western region, six out of every ten girls and four out of every ten boys had poor diets. No time for a good breakfast, snacks that satisfy temporarily but that give few building materials, fear of gaining weight, busy schedules that interfere with regular meals—all add up to poor diets.

A boy has a higher need for nutrients during adolescence than at any other time in his life. Should he eat more than Dad? Yes, indeed; if he is normally active he will need more calories than most fathers, and in addition he needs more of all the food groups in the magic formula listed above.

The girls' needs are not quite so high as the boys' because usually their activity is less strenuous, and their growth stops sooner. But even though a boy or girl has quit pushing upward, there is much finishing work to be done on the inside that requires good quality materials. Bones that have finished growing in length still need a lot of filling in in order to build the strong sturdy bones needed to carry on through adulthood. The heart and other organs continue to develop to meet the demands of this larger body. Muscle tissue, especially for the boys, makes tremendous growth if given an opportunity. Long after

maximum growth has been attained, extra nutrients are needed to make a healthy, well-built body. Doctors are concerned today about many very young mothers whose own bodies have had neither time nor adequate materials to develop properly before the demands of pregnancy are added. Many studies have shown that mature women who have had good diets have fewer complications in pregnancy and labor and give birth to healthier babies.

MEMO TO PARENTS

BY S. OMAR BARKER

*When teen habits cause you tears,
Remember that their cure is yours.*

The right food can help assure important long-term gains for our children. They will have better health over the years, a longer life expectancy and produce healthier babies. What can it do for them right now? Good choices of foods can give them an improved complexion, more attractive hair, resistance to some diseases, more pep and vitality, and greater endurance and stamina. Eating well pays high dividends.

"What's to eat, Mom?" Let's try to make it easy for them to fill that cavity with things good to eat and good for them. It is *WHAT they eat that counts.*

Your Question

(Continued from page 150)

And thus the Lord bringeth about the restoration of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord." (Mosiah 15:24.)

We are taught that mankind through the ages will be judged by the privileges and opportunities to know the truth. If a person never had the opportunity to know anything about the plan of salvation, then surely he should not be held accountable for his deeds in the flesh on an equality with the man who knew the truth and then refused to obey it. Thousands of these people who lived in this ignorance were devout and faithful to the doctrines which they had been

taught. They cannot be held accountable for their actions which were done in faith and obedience to that which they devoutly believed and had been taught. Fortunately the Lord will judge us all by the intent of the heart as well as by our understanding. Therefore it seems that it was only a matter of justice for the Lord to do what Abinadi said he would do and permit these who innocently died in "their ignorance, not having salvation declared unto them" to have part in this great resurrection. The question naturally arises: Little children who do not understand, should they die, are they redeemed through the blood of Christ? The scriptures inform us also that this is the privilege of all those who are without law:

"For behold that all little children are alive in Christ, and also all they that are without the law." (Moroni 8:22.)

We may be sure that the Lord would do all things according to the law of eternal justice and that he would not punish people who in ignorance sinned and violated his commandments. It is one of the most glorious principles of truth and justice that was ever revealed that men are to be punished according to their disobedience to divine commandments, but not when they have acted innocently in ignorance of those divine edicts.

Think of the poor Lamanites converted by Ammon, Aaron, and their brethren. They had been guilty of many serious transgressions, murdering their "enemies" the Nephites, for no apparent cause, but, when the truth penetrated their souls, and they truly and humbly repented, they were forgiven, and the light of the gospel entered their souls.

One thing we should remember in reading what Abinadi said and that is this:

"But behold, and fear, and tremble before God, for ye ought to tremble; for the Lord redeemeth none such that rebel against him and die in their sins; yea, even all those that have perished in their sins ever since the world began, that have wilfully rebelled against God, that have known the commandments of God, and would not keep them; these are they that have no part in the first resurrection." (Mosiah 15:26.)



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